

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

ADJUSTMENT.

The tree of Faith, its bare, dry boughs must shed
That nearer heaven the living ones may climb;
The false must fall, though from our shores of
time
The old lament be heard: "Great Pan is dead!"
That wall is Error's from his high place hurled,
This sharp recoil is Evil, undertrod,
Our time's unrest, an angel sent of God,
Troubling with life the waters of the world.
Even as they list the winds of the Spirit blow
To turn or break our century-rusted vanes;
Sands shift and waste, the rock alone remains
Where, led of heaven, the strong tides come and
go,
And storm-clouds rent by thunderbolt and wind
Leave, free of mist, the permanent stars behind.
Therefore I trust, although to outward sense
Both true and false seem threatened; I will
hold
With newer light my reverence for the old,
And calmly wait the births of Providence.
No gain is lost; the clear-eyed saints look down
Untroubled on the wreck of schemes and
creeds;
Love yet remains, its rosary of good deeds
Counting in task-field and o'erpopulated town;
Truth has charmed life; the inward Word sur-
vives
And, day by day, its revelation brings;
Faith, hope and charity, whatsoever things
Which cannot be shaken, stand. Still holy lives
Reveal the Christ of whom the letter told.
And the new Gospel verifies the old.
—John G. Whittier, in the *Andover Review*.

Communications.

For the Messenger.

PAUL'S PREACHING.

Published by request of the Society of
Inquiry of the Theological Seminary,
Lancaster, Pa. A Paper read by Rufus
W. Miller of the Middle Class.

The grand and glorious declaration of Paul—"The life which I now live in the flesh, I live by the faith of the Son of God," tells us the open secret of his success. The past, the present, the future, were related to him solely as they were joined to the manifestation of Christ. The Gospel which he preached, and in which he so earnestly beseeches the Galatian Christians to stand fast, was that of the revelation of Jesus Christ. And as his teachings abundantly show, was a three-fold Gospel or good news of a three-fold manifestation.

With noble faith and supreme devotion he labored knowing, that whether he lived, or died, he was the Lord's, and that for him to live was Christ. Bearing in his body the marks of the Lord Jesus, casting down imaginations and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ, knowing the wisdom of the world to be foolishness with God, he preached not himself but Christ Jesus the power of God and the wisdom of God. And what was his preaching, this three-fold Gospel? Simply, Christ crucified, Christ risen, Christ coming. Hear his words in divine inspiration. To the Corinthians he says: "I determined not to know anything among you, save Jesus Christ and Him crucified." And what stirring sentiment this! "God forbid that I should glory, save in the cross of our Lord Jesus Christ." In that noble fifteenth chapter of First Corinthians we read: "If Christ be not risen, then is our preaching vain. . . . But now is Christ risen and become the first fruits of them that slept." And in the peroration comes that burst of eloquent faith: "O death where is thy sting? O grave, where is thy victory? Thanks be to God which

giveth us the victory through our Lord Jesus Christ." Paul uses the second coming of the Lord so often as an incentive and as his great joy, that it is hard to make a choice of passages.

Here are a few. "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. 3: 20.) "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ." (Titus 2: 11-13) Writing to the Thessalonians, he makes the second coming of Christ to be the great event for which believers should constantly wait. "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." And when at last the blessed release drew near, when he could depart and be with Christ, we hear him exclaiming, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love His appearing." (2 Tim. 4: 7, 8)

A cursory reading of Paul's Epistles will convince any one that to Paul, Christ was the beginning and the end, the centre and the circumference, the motive and the object, the Alpha and the Omega, the all in all. He preached a crucified and risen Saviour, patiently waiting for His glorious appearing, instead of looking for the universal triumph of the Church the Head being absent, and the evolution of Christian character from a high civilization.

Everything relating to Jesus Christ,—past, present, future—was his theme. That was Paul's gospel. He constantly placed the two great events of Christian redemption in juxtaposition, the first and the last. The first advent in "grace," the second in "glory;" the first "that bringeth salvation," the second that will complete it.

His faith looked back, and while gathering gloom, opening graves, rending veil, mysterious mourning, strange signs, awed a wondering world; Calvary's cross shone for him; and he beheld a crucified Saviour. His hope looked forward, and, while darkness, ignorance, superstition, weakness, enigmas blinded people; thrones and powers rose up for him, and he saw Jesus Christ coming in the clouds.

The second advent of our Lord is specially prominent in Paul's writings. The Epistles to the Thessalonians, the earliest written of the Pauline epistles, afford a good illustration. In every chapter of both these epistles the second coming is distinctly mentioned; in fact, one verse out of five in the entire revelation to the Thessalonians is occupied with this subject. The thought of His coming is, indeed, a prevailing characteristic of the epistles in general. The Parousia or coming of the Lord was urged as the great element of comfort to those who sorrowed for their friends, "fallen asleep in Jesus." Nowhere does the great Apostle refer to natural death as the looked for event in the life of the Christian. On the contrary, he tells the Philippians to be confident of this very thing, that "He which hath begun a good work in you, will perform it until the day of Jesus Christ." And we are "to hold fast, till He come."

Discussions on eschatological questions have lately brought this distinction into prominence. Says Rev. Dr. E. V. Gerhart in the Jan. No., 1884, of the *Reformed Quarterly Review*, "Theology and the pulpit have in our times allowed the reality and momentous significance of the parousia to recede in great measure from the Christian consciousness of the Church, and as an unavoidable consequence, have raised the crisis of natural death to a position of prominence which it does not hold in the teachings of the New Testament or the economy of redemption." And as with Paul, so with us, the ideal floating above the future should be the glorified Christ. Our goal His glorious appearing.

Dr. Hoyt in the *Independent* (Jan. 3, 1884,) relates how on the closing night of

a debate in the English Parliament, when the result was plainly going against the Liberal ministry and a vote of censure was just about to fall, Mr. Gladstone rose in his place and said, speaking to his opponents: "The past is yours, the present too, for that matter. The future is ours." So in the life of the Christian. The past, however sad with mistakes and evil with sins, is beyond recall. At best he can leave it with the assurance of forgiveness from the crucified One; the present for the Christian away from home and a pilgrim, is often disappointing. Dark and difficult at times is the way, for the world, after all, is an enemy to the Christ like. The past is of the world, the present too, for that matter, is of the world. The future is of Christ. He is the Christian's Hope. With His presence he knows the kingdoms of this world will become the Lord Christ's. And enduring, as seeing Him who is invisible, like the Apostle Paul, he holds forth the Word of life, that he may rejoice in the day of Christ, that he has not run in vain, neither labored in vain.

Selections.

WHY PRAY FOR COLLEGE MEN?

By Pres. of Rutgers College, Merrill E. Gates, LL. D.

I. All allowance made for exceptions, it is still the educated men who lead the thought and action of the world. Our colleges are now forming the men who will form the coming age. For this there are two reasons: First, the strongest and brightest minds are naturally impelled to seek the highest education. Leading minds naturally gravitate toward college centers. Second, minds that are not of the first rank, from years of careful training acquire some of the qualities of leadership. This is a necessary result of the self discipline involved in the completion of a course of study at any honest, thorough college. The broader outlook acquired fits a man to be a leader within such limits as his natural abilities mark out for him.

Whatever force affects young men in college, then, works with the advantage of an immense leverage. It is leading the future leaders. It is forming the ideals of the men who shall be, in science, in literature, in the professions, the master workmen.

I maintain, then, that no question is today so important for the American people as the question: What are the ideals of a desirable life which are now forming in the minds of the young men in our higher institutions of learning?

If false standards prevail at college, false lives will be the result. If the tone of a college is such that the free, reckless spending of money, unrestrained devotion to athletic sports as an end and not a means, and the social sycophancy which seeks only to make such relations of so-called friendship at college as shall tend to selfish advancement in society or business in later life—if the tone of the college is such that these ideals prevail among the students, supplanting the true aims and standards of a college course—all through their future lives, the young men who are trained at that college will suffer for it, and through their influence society will suffer for it.

Without considering here the more positive vices that may prevail, if there is simply a lack of high, self-denying ideals, if college students, yielding to the worship of material wealth that marks our time, look to the acquisition of money, to quickly-won ease and hurried progress, to physical comfort as the chief objects of their pursuit in life, all our brightest hopes for the future of our people are doomed to disappointment, so far as men can affect the future.

On social and political grounds, it is of the gravest importance to the future of our country that our young men, while at college, be under the best possible influences.

II. We who are Christians believe that God's claims on man, man's relations with God, are by far the most important consid-

erations in life. The supreme question for every thinking man is: "What think ye of Christ?" We believe in God. We believe in the utter helplessness of sinful men without God's mercy. All the records of our race's blood-stained history, all fallible human legislation, with its perpetual provisions for crime and punishment, all broken human hopes, all open graves, all sundered family ties, all our own despairing failures, when we have striven to rise unaided to nobler, fuller life—all this confirms the teaching of God's Word, convincing us that we are lost in sin, condemned by a moral law which we are forced to erect before ourselves as a standard, yet which we are hopelessly unable of ourselves to reach.

But God has not left us in this condition. The man Christ Jesus, who is also God.

"Once man with man, now God with God above us,
Loving us now, and evermore to love us,"

has spoken peace to us who were afar off. We have learned that when this Sun of Righteousness arises, there is healing in His wings. We know that our Redeemer lives. We know the power that comes from Him in answer to prayer.

III. As reasonable men, we cannot fail to see the "potential energy" for good or evil that is stored up by every young man during his college course. As Christians, we believe in the power of prayer—of prayer for the conversion and sanctification of particular men, of definite classes of men. How can the intelligent Christians of our land, then, help praying with special earnestness and hopefulness for the conversion to a living faith in Christ of the young men now studying in our colleges? The week from Nov. 9th to Nov. 16th has been recommended as a time of especial prayer for young men. Should not the young men in our colleges have the very first place in the prayers of Christians during that week?

With the keen susceptibilities that mark their time of life, far more open than they are ready to admit to all influences, good and bad, how supremely important that these young men be taught of God! Not that they be taught about God simply, but taught of God, taught by God in that intimate, sanctifying, satisfying teaching which the Holy Spirit gives to a soul, when He takes of the things of Christ and shows them to him.

If a young man passes out of college, his trained intellectual power as yet unconsecrated to God, statistics show that the probabilities are sadly against his turning to the Master later in life. What a loss! What an infinite loss! What a gain for the powers of evil, when the adversary fixes such a man, by the simple law of inertia, in a state of alienation from God for all time and for eternity!—*Independent*.

A DELICATE QUESTION.

One of the most important subjects in any church, and most suggestive to outsiders, was brought up for discussion in the Presbyterian General Assembly at its last session. It is that of the educational work of the Church, especially in fitting young men for the ministry. Complaint was made on one hand that this cause took a more feeble hold on the minds of Presbyterians than any other. More than 60 per cent., of the churches had failed to contribute anything whatever to the support and training of the body of needy young men who are preparing themselves to be clergymen. Complaint was made on the other hand of the conduct of many of these young men, in "going to the theatre, balls, and "smoking at street corners," and otherwise deporting themselves as do the ungodly. These accusations were tartly denied by the guardians of the beneficiary candidates, who asserted that a strict watch was kept on them, and "minute reports were made to the Presbytery of the behaviour of each one."

This matter at first sight appears to concern only the Presbyterian body who give the money. But the public are concerned as much as any sect in the sincerity and value of men who assume the authority and responsibility of Christian teachers; so much concerned, indeed,

that they are apt to test their pretensions with, perhaps, undue rigor; and the question asked by every intelligent observer in this case is, whether the very system of gratuitous education may not have something to do with the demoralization of the men. Nothing can be more admirable in theory than the help given by the Church to a poor boy anxious yet unable to devote his life to his Master's service; nothing more liable to fail in practice. Human nature, certainly the nature of a needy, ambitious American lad, is the same, inside or out of the pale of any sect, and the prospect of a gratuitous, comfortable support for years, of an education in academy, college, and theological seminary, with the assurance of a settled income and established social rank after the education is finished, is a strong temptation to unworthy young men to enter the profession. We do not say that any of the 458 beneficiaries of the Presbyterian Church are unworthy young men, or that any of them have taken up the work of preaching as a safe, easy, and comfortable way of earning a living. We do not know nor wish to know the result of the "minute watch or reports made of their conduct." We only say that they are men liable to temptation like the rest of us, and that for the world's sake and Christ's sake the searching inquiry of the Church which supports them should not begin at the facts of their dancing, smoking, or loafing, but at their motives for taking up a calling which more than any other affects the world and the work of Christ in it. It is worth while to look into the cause of the present "lukewarmness of the Church" in this especial charity. The Church is largely made up of shrewd, common-sense men and women. They may have a reason to give for their feeble zeal.

What the world needs just now in the Christian ministry is not simply scholars, literateurs, or theologians, but men on fire with the message given them to deliver—men absolutely constrained to their work by the love of Christ. Such men, however poor, will most probably urge their way into the ministry unaided. If in this Church, as in many others, we hear at times sermons which are mere literary efforts, or find ministers living torpid, harmless, but wholly unhelpful lives, there is reason to suspect that they found their way at first to the benches in theological seminaries as did certain hearers of old to seats on the grass at Jesus's feet, not for the sake of the Heavenly Word which was to come to them, but for the loaves and fishes that were to follow. In any case, it were best not to put the loaves and fishes within too easy reach.—*N. Y. Tribune*.

POVERTY AND POOR PREACHING.

The calamity which I stand in dread of, and which is next to the withdrawal of the divine blessing, the greatest the Church can suffer, is that the rising talent, genius and energy of our country may leave the ministry of the gospel for other professions. "A scandalous maintenance," Matthew Henry says, "makes a scandalous ministry." And I will give you another equally true. "The poverty of the parsonage will develop itself in the poverty of the pulpit." I have no doubt about it. Genteel poverty, to which some ministers are doomed, is one of the greatest evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable to open his hand as wide as his heart to the poor, to give his family a good education, to bring them up in what is called genteel life, and to deny him the means of doing so, is enough but for the hope of heaven, to embitter existence.

In the dread of debt, in many daily mortifications, in harassing fears what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than the privations of the poor. It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloaks the fox that gnaws at their vitals.—*Dr. Thomas Guthrie*.

Family Reading.

For The Messenger.

PEACE.

By Otto F. Peeler.

"Pray, Christian, tell us what delights
Lie in thy way.
Naught can we see but rugged heights
And fiercer fray.
What joy is thine that is not ours?
What doth requite
For plodding on when trouble lowers
Like clouds of night?"

"Peace!" answered he, "What?" then they cried,
"And is this all?"
With sneers they turned, resolved to bide
In Satan's thrall.
They gaily'st sparkling goblet drained,
Pleased each caprice;
In their lives wildest pleasure reigned—
While he found peace!

THOUGHTS FOR THE PEW.

You want to keep your spirit sweet toward the Church. It is easy to get out of joint; then every thing goes wrong. Nothing can be done right when the soul is soured. Sour godliness is an uncomfortable thing. The spirit of censoriousness and fault finding, especially when it is the most prominent element in one's religion—which is sure to see wrong in every body but itself—is a cuckoo's egg in the dove's nest, which ultimately feeds upon the nest itself. Keep sweet toward the Church. Cultivate a gentle and loving spirit. Especially keep in loving relations with your pastor. You will get little good out of him if you permit estrangement to come into your heart or home toward him. Some good people seem to think that a habit of censoriousness toward others proves that they are immaculate, and takes all the blame of whatever evils there is away from them, and posits them at somebody else's door. Keep sweet yourself, and strive to keep the body sweet. A fomentor of evil is like a pestilence. Watch the door of your lips, and utter no words of resentment or censoriousness that will propagate coldness and alienation among friends. Let the blessing of the peace-maker be yours. Be interested in the Church. Carry it about with you in your heart as you do your home. Remember it is your Church, and its welfare is your welfare. If it suffers, you suffer. Whatever militates against it, militates against you. If you, by neglect or willfulness, or by word or act, hurt it, it is your own soul that will receive the wound. The blow you give it will rebound on your own head, and your wife and your children will receive the stab.

Cherish the Church, and it will cherish you; starve it, and it will bring famine and leanness into your own soul and into your own home. Pray for your Church daily in all your praying. Let your language be the language of your deepest and sincerest soul, be, "If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." Love the gates and the ways of Zion, and teach it to your children. Love to dwell in the house of God, to be present at all its solemn feasts. Be not simply a spectator in the assemblies, interested in what others do and say, but let your soul and your voice be in the worship. Be not critical or severe, but simple, earnest, and loving toward all. Observe these things and do them, and your soul will feast on the marrow and fatness of the house of God.

Care begets love, and love begets happiness. Take care of the sanctuary. Do not let it fall into decay or neglect. It is your soul's Sabbath home—your children's home. At its altar-rail you receive the holy sacraments. From its portals you will be carried to your last resting-place. Keep it clean and in order, and have this on your heart. Do not wait for others, or account it less your business than that of your minister's. Your God's house should be the sweetest and most carefully kept part of your own house. Do not think it a burden or a tax to train vines and lay paint on the place where you are to spend your best and happiest hours. Let it be a picture of beauty, and your pew be kept full and warm with the cheerful presence of your household at all the gatherings and holy feasts of the sanctuary. These may seem like little things, but they will make the house of God dear to you, and it will spring among you fountains of sweet waters and fertilizing streams in the desert of life. Make the house of the Lord a joy to you, and it will make you a joy; build it strong, and it will build you strong; lay its stones in beauty, and it will garnish and beautify your souls, and the souls of your seed after you. Make the habit of remembering that most of all that you carry with you over the river will be what has gone into your life from the sanctuary. The rest you will leave behind with the ceremonies of the grave.—Bishop Foster.

FARMING FOR GOD.

One other character figures by the side of "Old Beam" in my boyhood memories—"Old Connor." He used to peddle peaches; he had a sharp face; he did not want us boys to steal his peaches; he had a good knack for making boys work. My father schooled my brother on his farm one summer. It would have been better for me if I had been put to the same business

of hard work early and late, under his keen eye, for one season. This man was to me at first simply "Old Connor," as street loafers, field hands, and school-boys called him. But I afterward found out that his peach orchard belonged to the American Board, and all his apples to the Home Mission Society, and the grapes to the sailors. If I do not remember right the items, it does not matter. One thing is certain: upon that rocky farm, on a high hill where he could see "most every-where," he lived wholly for others; he pinched himself, and lived snugly, for others. And he looked out sharply that no devil incarnate in a wicked man should cheat the Lord in trading with "Old Connor." He would not have an idler treading on God's farm; he stirred up the boys by candle light on frosty mornings; he made his pigs and cattle honor the Lord by attending closely to their business of growing fat and strong. Abel Connor—a name well known in heaven—did business wholly for God; and he was so hearty and kindly in it in his own house that his son after him remembered the poor, and became a whole-hearted giver just like his father. This man's solitary study of the Bible, and hard pleading with God to know the right way, and readiness to consecrate himself and to give God his own, taught him how to do business for God better than I could have done in seven sermons.—Exchange.

JAPANESE GIRLS.

The Japanese girl, when she goes into company, paints her face white, her lips and the corner of her eyes red, with two slate-colored spots on her forehead. She would be thought immodest if she did not do so, as being so conceited as to think her complexion did not need improvement.

The children's shoes are made of blocks of wood secured with cord. The stocking resembles a mitten, having a separate place for the great toe. As these shoes are lifted only by the toes, the heels make a rattling sound as the owners walk, which is quite stunning in a crowd.

They are not worn in the house, as they would injure the soft straw mats with which the floors are covered. You leave your shoes at the door. The beauty of the human foot is seen in the Japanese. They have no corns, no ingrowing nails, no distorted joints. Our toes are cramped until they are deformed, and are in danger of extinction. The Japanese have the full use of their toes, and to them they are almost like fingers. Nearly every mechanic makes use of his toes in holding his work, and I have dragged a Japanese youth across a platform by his merely holding on with his toes. Every toe is fully developed. Their shoes cost two cents and will last six months.

The babies are taken care of on the backs of older children, to which they are fastened by loose bands. You will see a dozen little girls, with babies asleep on their backs, engaged in playing battledore, the babies' heads bobbing up and down. This is better than howling in a cradle. The baby sees every thing, goes every-where, gets plenty of pure air, and the sister who carries it gets her shoulders braced back, and doubtless some lessons in patience. It is funny to see the little tots, when they begin to run alone, carrying their dolls on their backs.—Exchange.

THE MARRIED SCOLD.

By Mary B. Baldwin.

Fy! fy! unkitt that threatening, unkitt brow;
It bolts thy beauty as frosts do bite the meads;
Confounds thy fame as whirlwinds shake their heads,
And in no sense is meet or amiable.

SHAKESPEARE.

This old-time philosophy, which the famous poet used in his "Taming of the Shrew," is as apt for our day as for the century in which it was written. Indeed, many a suffering husband recognizes the picture while despairing of finding a cure, as did Petruchio.

No home can supply the true meaning of the word. No husband can fulfill the promise of his manhood who owns a scold for a wife.

A man who is always watching the skies for the sign of a tempest, is in no condition to do effective service of any sort. Such a man has his manners spoiled, for he can never seem at his ease; his business capacity weakened, and his peace of mind destroyed.

There are few women who could be so heartless as to deliberately ruin a husband in this way. And it is generally accomplished through a blindness to facts. The husband gives up his strength of resistance to wrongs gradually until, before an observing community, he is rendered a slave.

You can see the signs of this slavery in his furtive glances, in the hopeless expression he wears, in his very steps.

As there are signs that reveal the victim of a scold, so there are marks upon the face of a scold that betray her nature. Sometimes in viewing such a face you find yourself tracing cause from effect, wondering if the regular features were not nice, beautiful, wondering, also what was the initiative step toward being a scold.

There was such a step, and this is why this article is written—to lift a warning voice to those who may be about to take it—to save, if possible, some young wife who, using her woman's power and privilege aright, may become a queen in her realm.

A thoughtless habit may hold the seeds of gigantic mischief in the direction of becoming a scold. A little indulgence in peevishness, a small selfish exaction of

another's time or attention may hold the germ which shall at last despoil the home.

Gradually the attractive face will change, the beautiful mouth will become distorted; the expression of trust will give way to one of suspicion, and the husband, who was won by gentleness and sweetness, is bewildered at the truth that is forced upon his senses. He, perhaps, doubts those senses at first, but years of suffering convince him that he has cast his lot with a scold.

We need among our women the power of adaptability to the changing circumstances of life, for such changes are liable to come to all. The old-fashioned words of more than one mother to her daughter, "make the best of everything," are like "apples of gold in pictures of silver" in their worth and wisdom, and following their spirit, many a wife has proved a treasure, and many a home a little heaven.

We have all heard the story which one of our modern poets has emphasized and adorned by his verse, of the man who laid a wager with regard to his wife's equable temper, and the other man whose experience, it would be judged, had been of a different sort from that of his friend, told him that if she were tried with crooked wood her even temper would give way to fault-finding.

The wager being laid, the owner of the pleasant wife purchased a load of gnarled branches, and waited, not without misgiving, the result.

Days and weeks passed, and still the home fires burned undimmed, and the home table was loaded with the good things from housewifely arts. At last the wood was nearly gone, and when the husband spoke of getting more the wife urged, "Do get some crooked sticks, they lie so nicely around the pot."

It is the power of making the best of things which this illustrates that will insure a woman against becoming a scold, and make her a help and a blessing to the world.—Christian at Work.

ORNAMENTATION OF GARDENS.

With regard to ornamentation generally, "carpenter architecture," besides being expensive, is altogether out of place in small gardens, although harmonious and agreeable, in the shape of summer-houses and rustic seats, where the grounds are extensive. It is common to see a little garden, with starveling flower-beds and a few shrubs, straddled by an elaborate, expensive edifice misnamed a summer-house, misnamed an arbor, properly called a nuisance. Another popular delusion, that empty urns and vases, painted china sets, ugly statues of mythological deities, are appropriate to square plots of grass and patches of flowers. Suburban gardens are often spotted with these things, which are seldom either ornamental or useful. A rich urn or vase filled with flowers is a beautiful sight, and may sometimes be used with excellent effect, but the right place for it is often an open question.

The ornamental properties of decayed tree stumps, and even of half-barrels sunk in the ground and covered with strips of bark, are too well known to require particular mention; but a rustic wall-pocket against some grand old tree is not so common, and may be made a thing of beauty with trailing vines and bright clusters of bloom. Our motto would be vines, vines everywhere; and a curving in gate with a light trellis-work over it, for graceful climbers, is a most ornamental addition to the entrance-grounds. For a purpose like this the beautiful Clematis Jacksonii is scarcely so well known as it should be; and the fiery autumn blushes of the Virginia creeper touch up with just the right line of color the *passé* charms of summer verging into fall.

But, whatever else the owner of a small garden may see fit to do, let him not, as Mr. Wegg would put it, "drop into" statuary. Staring plaster-casts, unless veiled and draped with abundant green, are positively hideous. Occasionally, perhaps, in extensive grounds, a Naiad by a retired fountain, or a Flora not too elaborately gotten up, may be rather a pleasant object; but, after all, the most harmonious figures, where Nature is supposed to hold sway, are those of veritable flesh and blood, even if not after the Greek models.—Appleton's Journal.

THE FOLLY OF PRIDE.

The very witty and sarcastic Rev. Sydney Smith thus discourses on the folly of pride in such a creature as man:

"After all, take some quiet, sober moment of life, and add together the two ideas of pride and of man; behold him, creature of a span high, stalking through infinite space in all the grandeur of littleness. Perched on the speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string; day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to make himself a crown of glory; to deny his own flesh, to mock at his fellow, sprung from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons he is never stopped by difficulties? When he acts he is never tempted by pleasures? When he lives he is free from pain? When he dies can he escape from the common grave? Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error and imperfection."

WATCHMAN, WHAT OF THE NIGHT?

The phrase, "Watchman upon the walls of Zion," has come to be so constantly used, if it is not almost now to be classed as "cant" in the manner of its use, that every child knows that by it the ministers of Christ are meant. Isaiah was the first one of the prophets of the Old Covenant who used it in a figurative sense. In a vision the Lord orders him to appoint a watchman over the nations, who is to describe their fate; and in the question at the head of this article, Edom, the natural enemy of Israel, hails the watchful apparently in ridicule, inquiring concerning the future of the people captive at Babylon. Habakkuk says: "I will stand upon my watch, and set me upon the tower," for the purpose of communion with God. So, likewise, the Lord says to Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel; therefore give them warning from me." That the term "Watchman" can with equal propriety be applied to all ministers of the Gospel is sufficiently shown by the fact that they are spoken of as such in the New Testament.

ONE DAY AT A TIME.

By Helen Jackson ("H. H.")

One day at a time! That's all it can be;
No faster than that in the hardest fate.
And days have their limits, however we
Begin them too early and stretch them late.

One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

One day at a time! Every heart that aches
Knows only too well how long that can seem;
But it's never to-day which the Spirit breaks,
It's the darkened future without a gleam.

One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

One day at a time! A burden too great
To be borne for two can be borne for one;
Who knows what will enter to-morrow's gate?
While yet we are speaking all may be done.

One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

One day at a time! But a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That, according to each, shall be our strength.

One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

One day at a time! 'Tis the whole of life!
All sorrow, all joy, are measured therein,
The bound of our purpose, our noblest strife,
The one only countersign, sure to win!

One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

—Independent.

BE A GOOD READER.

There is one accomplishment in particular which I would earnestly recommend to you: Cultivate assiduously the ability to read well. I stop to particularize this, because it is so very much neglected, and because it is so elegant, charming and lady-like an accomplishment. Where one person is really interested in music, twenty are pleased by good reading. Where one person is capable of becoming a good musician, twenty may become good readers. Where there is one occasion for the exercise of musical talent, there are twenty for that of good reading. The culture of the voice necessary for reading well gives a delightful charm to the same voice in conversation. Good reading is the natural exponent and vehicle of all good things. It is the most effective of commentaries upon the works of genius. It seems to bring dead authors to life again, and makes us sit down familiarly with the great and good of all ages. Did you ever notice what life and power the Holy Scripture has when well read? Have you ever heard of the wonderful effects produced by Elizabeth Fry on the prisoners of Newgate by simply reading to them the parable of the Prodigal Son? Princes and peers of the realm, it is said, counted it a privilege to stand in the dismal corridors and among felons and murderers merely to share with them the privilege of witnessing the marvelous pathos which genius, taste, and culture could infuse into that simple story. What a fascination there is in really good reading! What a power it gives one! In the hospital, in the chamber of the invalid, in the nursery, in the domestic and social circle, among chosen friends and companions, how it enables you to minister to the amusement, the comfort, the pleasure of dear ones, as no other art or accomplishment can. No instrument of man's devising can reach the heart as does that most wonderful instrument, the human voice.

It is God's special gift and endowment to His chosen creature. Fold it not away in a napkin. If you would double the value of all your other acquisitions, if you would immeasurably add to your own enjoyment and to your power of promoting the enjoyment of others, cultivate with incessant care this divine gift. No music below the skies is equal to that of pure silvery speech from the lips of a man or woman of high culture.—Prof. J. S. Hart.

THIS AND THAT.

In the Revolutionary War General Washington was often in want of supplies for his army. He had unbounded confidence in his friend, Jonathan Trumbull, who was at that time Governor of Connecticut, and Washington used to say very frequently, "We must consult Brother Jonathan." In this way the term "Brother Jonathan" came to be applied to the American people.

The national nickname of "John Bull" was first given to an Englishman in a ludicrous history of Europe, written by Dr. Arbuthnot. The man is described as a luff, kind-hearted, bull-headed farmer. In this satire the French are called Lewis Baboon, and the Dutch, Nicolas Frog. The Scotch are called "John Bull's Sister Peg"—a poor girl raised on oat-meal and water, and lodged in a garret exposed to the north wind. She is represented as being very much in love with "Jack," who represents John Calvin.

PERSONALITIES.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer is a true and honest man." But when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall, D.D.

A story is told of a certain nobleman of Alexandria, who complained bitterly to the bishop of that city of his enemies. While in the midst of his tale the bell sounded for prayers, and bishop and nobleman dropped to their knees, the former leading in the Lord's Prayer, and the latter leaving for the time his story untold.

When the bishop came to the petition, "Forgive us our trespasses," he stopped suddenly, leaving the other to go on alone. The nobleman attempted to continue, but, startled by the sound of his own unaccompanied voice, and recalled by his companion's silence to the significance of the petition, stammered, ceased praying, and rose from his knees a hopeless man—until he afterward found hope in a better disposition toward his neighbor.

It is an easy thing to say, "Forgive us our trespasses" by rote; it is difficult, sometimes, to say it understandingly. If we stop at this petition when we are repeating the Lord's Prayer, until we have taken in the idea of it, how many of us will go on?

Jesus is this world's rightful King, but there are many usurpers who would supplant Him. We must stand by Him against them. And He will prevail.

Useful Hints and Recipes.

TO RENOVATE CARPETS.—When carpets are taken up and shaken they can be much renovated by scattering coarse corn meal and salt over them, and then sweeping it all off.

CORN MEAL MUFFINS.—Two cups of corn meal, the same of flour, two and one-half teaspoonsful of baking powder, one-half cup of sugar, teaspoonful of salt, small piece of butter, four eggs, and milk enough to make a batter.

TO KEEP GRATES BRIGHT.—To preserve bright grates or firebricks from rust, make a strong paste of lime and water, and with a fine brush smear it as thickly as possible all over the polished surface requiring preservation. By this simple means all the grates and fire-bricks in an empty house may be kept for months free from harm without further care or attention.

DIVIDE THE IRONING.—When one person does the ironing, unless for a very small family, it should not all be done in one day. It is work that is especially exhausting, although clean and pleasant. Many a severe sickness has resulted from cooling off too suddenly after a day at the ironing table. Much fatigue is avoided by sitting down while ironing the smaller pieces. Tall stools such as used in stores, are convenient for this purpose.

The rubber rings used to assist in keeping the air from the fruit-cans, sometimes become so dry and brittle as to be almost useless. They can be restored to normal condition usually, by letting them lie in water in which you have put a little ammonia. Mix in this proportion: One part ammonia and two parts water. Sometimes they do not need to lie in this more than five minutes, but frequently a half-hour is needed to restore their elasticity.

Youth's Department.

MOTHERS, WATCH THE LITTLE FEET.

Patter, patter, all day long,
What an eager, restless throng!
Out among the birds and bees,
Out among the flowers and trees;
In among the toys and books,
Spying out the quiet nooks;
Hither, yon, and everywhere—
Who shall guide each busy pair?

Who shall curb the sports and plays,
Teach the laddies gentle ways,
Help them as, with noble will,
On they strive up Learning's hill?
Teach them their brave strength to share—
For the weak, the old, to care;
Lead them, till, in turn, they stand
Leaders in a royal band.

Who shall on the lassies wait,
Knocking at youth's morning gate?
Guide their hands to deeds of love,
Keep their hearts all wrong above,
Teach them kindly words and ways,
How to help and when to praise;
Guide them, till they make of home
The brightest spot 'neath heaven's blue dome?

Mothers, who could wish or ask
For a sweeter, holier task!
Yours it is to guide youth's feet
Through life's meadows, pure and sweet;
Yours to make fair, bright and good,
Gentle, tender womanhood.
And remember, while you plan,
As the boy so is the man.

Mothers, lest their feet may stray,
Walk beside them while you may.
Sports and plays are wiser far
Under love's pure guiding star.
Books will sweeter meaning take
When they're read "For mother's sake!"
"Hither, yon, and everywhere,"
Mothers, watch with prayerful care.

—Scottish-American Journal.

THE FIRST MISSIONARY TO ENGLAND.

By Mary E. Bamford.

"I'm glad I'm not a heathen," said Nellie, complacently, as she looked up from the pictures in the missionary magazine.

"You ought to be glad and thankful, too," said grandfather taking off his spectacles. "You might have been a little heathen girl, you know."

"I couldn't be, and be an American," said Nellie.

"But the ancestors of some Americans used to be heathen," said grandfather, smiling.

"Why, grandpa," said Harry. "I'm sure the ancestors of lots of Americans were English folks, and they never were heathen. I'd be ashamed to have a heathen for one of my ancestors."

"Well," said grandfather, "it seems to me that I have heard that heathen used to live in England about thirteen hundred years ago."

"Did they, really?" asked Nellie. "Do you suppose any of our folks were ever heathen?"

"Perhaps so," said grandfather. "At least we know that, when the Anglo-Saxon tribes came over and conquered the ancient Britons and settled in England, they taught the Britons to worship the image of the God Odin, or Wodan, as they called him."

"Who was he?" asked Nellie.

"The Saxons believed that he was the creator of the world," said grandfather. "They worshipped him with cruel, bloody rites, and they used to say that he rode through the air drawn by an eight-footed horse and wrapped about with a cloud. They believed, too, that he had only one eye and that he owned two ravens, one of which sat on each of his shoulders. Every day these ravens were supposed to fly through the world and then go back to Odin and whisper in his ears what they had seen. Don't you think that people who worshipped such a god as that were heathen, Nellie?"

"Why, yes," said Nellie.

"Well," said grandfather, "worshipping such cruel gods made the people themselves very cruel in those days, and so it came about that the little blue-eyed, flaxen-haired boys and girls of the Saxons were bought and sold as slaves."

"Blue-eyed?" said Nellie. "Why, I thought all heathen were black."

"Oh, no," said grandfather. "These little boys and girls were as white as American children, but they used to be carried away in ships to the great slave-market of the city of Rome to be sold there as slaves to the Romans."

"That was too bad," said Nellie.

"Yes," said grandfather. "No doubt many of the children felt very badly as they looked back from the ships at the English coast and thought that they should never see their homes again. But one day there came to the Roman market a good-

hearted man who did not believe in selling slaves."

"Who was he?" asked Harry.

"His name was Gregory," said grandfather. "He was noted for his kindness of heart, and it is said that he kept a large book containing the names and needs of poor people whom he knew. Every day before he sat down to eat he would send part of his meal to some poor persons who were ashamed to beg. And he tried to make the market men pay the poor peasants honest prices for the things they brought to the market to sell. You may be sure such a man would not believe in selling slaves."

"Did he see the poor little girls and boys?" asked Nellie.

"Yes," said grandfather. "He saw them, and asked from what country such beautiful children came, and the slave-dealers told him. I do not think that Gregory had ever seen any of the Anglo-Saxon people before, and he was greatly troubled when he thought of those people who knew nothing about Christ. So much did this thought weigh on his mind that one day he started off himself, intending to go to the far northern island to be a missionary to the ignorant people there. But when his friends heard of it they compelled him to come back again."

"What made them do that?" asked Harry.

"Well, said grandfather, 'they thought the Anglo-Saxon island was very, very far off, the most remote part of the world, as they called it then, and they said that Gregory would surely be killed by the barbarians there, and so they determined to keep him at home. The people of Rome thought so much of him that they elected him their bishop, and then Gregory could not spare time to go to England.'

"Didn't anybody go, then?" said Nellie.

"I should think some one might."

"Yes," said grandfather, "Gregory sent a man named Augustine, or Austin, with forty companions, to the northern island, and after a long journey they arrived on the coast of Kent, in the southeast part of England. There they landed on a little island called Thanet."

"Wasn't Augustine afraid to land?" asked Harry.

"Perhaps so," said grandfather. "I do not suppose he or his companions knew exactly what kind of people they would meet on the island, but they knew that they themselves came on a good errand, and probably that thought made them bold. After landing, Augustine sent an invitation to the King of Kent to come and hear him preach."

"What was the King's name?" asked Nellie.

"Ethelbert," said grandfather. "He was a heathen himself, but his wife Bertha had heard of the true religion in her native home in France."

"Why didn't she tell the Saxon folks about it, then?" asked Harry.

"I do not know," said grandfather. "Perhaps she did not understand very much about it, and I think likely she was afraid to oppose the cruel heathen priests."

"Well, did Ethelbert accept the invitation Augustine sent him?" asked Harry.

"He was almost afraid to do so at first," said grandfather. "The priests of Odin were jealous of these foreigners and they told Ethelbert that probably, if Augustine met him under a roof, he would use some magic spell to draw the king away from the worship of the gods of his fathers. At last, however, Ethelbert agreed that he would come and hear Augustine preach if he would do so in the open air where magic could not be so powerful as inside a house."

"What a foolish king he was," said Nellie.

"Yes," said grandfather, "but you see he did not understand this new religion. So, one day, King Ethelbert and Queen Bertha, with the priests of the kingdom and the warriors bearing swords and battle axes set forth. The place appointed for the meeting was on one of the Kentish hills near the sea. On arriving there they heard the sound of singing and saw Augustine and his forty companions marching to meet them, singing hymns as they came. King Ethelbert was much pleased with the singing and interested in the looks of the strangers. Augustine came up and began his discourse to the king and his followers."

"But how could they understand him?" said Harry.

"They didn't speak the same language Augustine did, did they?"

"No," said grandfather. "Augustine had an interpreter who explained everything to King Ethelbert. Augustine tried to tell the king the story of Christ and begged Ethelbert to let him have the

privilege of teaching his subjects the true religion."

"What did the king do?" asked Nellie.

"He listened very attentively," said grandfather, "and it is said that he never once took his eyes off the missionary while he was speaking. Queen Bertha was rejoiced to hear once more the truths that she had heard of when a child, but the priests of Odin were angry and alarmed at the words of Augustine."

"What did the king answer Augustine?" asked Harry.

"Well," said grandfather, "he was very polite. He told Augustine and his friends that since they came in all kindness to his shores he would supply them with food and lodging and allow them to instruct his people if they wished to do so, but they must not expect him to leave off worshipping his own gods."

"Augustine must have been disappointed," said Harry.

"Yes," said grandfather, "and yet perhaps he had obtained all he expected from Ethelbert at first."

"What did the missionaries do then?" asked Nellie.

"They marched on to the city of Canterbury, near by, where King Ethelbert had given them a mansion to live in. There they found a curious crowd awaiting them, and, as they marched to their new home, the missionaries sang 'Hallelujah, hallelujah! May the wrath of the Lord be turned from this city and from this holy place!'"

"Did the missionaries succeed at last?" asked Harry.

"Yes," said grandfather, "the poor Anglo-Saxons were glad to hear of a gospel of peace; great numbers of them believed and, after a time, even King Ethelbert himself stopped worshipping his heathen gods and the great news of the conversion of the Anglo-Saxon went back to Rome."

The English people never forgot their first missionary and the wonderful news that he brought to them."

"So we might have been heathen after all," said Nellie.

"Yes," said grandfather. "We might easily have been heathen, and that thought always brings to my mind two verses from Watts' Hymns that I learned when a boy:

While others early learn to dread,
And curse and lie and steal,
Lord, I am taught Thy name to fear,
And do Thy holy will.

Are these Thy favors, day by day,
To me above the rest?
Then let me love Thee more than they,
And try to serve Thee best."

—N. Y. Observer.

BEAUTY.

The following anecdote of a famous French woman proves the truth of the old saying, "Handsome is that handsome does." A famous lady who once reigned in Paris society was so homely that her mother said one day, "My poor child, you are too ugly for any one ever to fall in love with you." From this time Madame de Circourt began to be very kind to the pauper children of the village, the servants of the household, even the birds that hopped about the garden walls. She was always distressed if she happened to be unable to render a service. This good will toward everybody made her the idol of the city. Though her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her the greatest men of her time. Her unfeigned interest in others made her, it is said, perfectly irresistible. Her life furnishes us a most valuable lesson.

"SHE WAS A STRANGER."

A missionary was requested to go out to a new settlement to address a Sabbath-school. He had preached in the morning, and was weary, and felt quite unfitted for the task, but reluctantly consented to go. When he found himself at the spot he looked round for the assembly with great misgivings, not knowing what to say to them. He noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburnt face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, led her toward a brook, then seated her on a log, and, kneeling beside her, she took off her ragged sunbonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little girl brightened up, the tears

all went, and the smiles came creeping around the rosy mouth.

The missionary stepped forward and said: "Is that your little sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister, sir."

"O, one of the neighbors' children?" replied the missionary. "A little school-mate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out, and have such a care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

"Ah," said the missionary to himself, "here is a text for me to preach from: 'Because she was a stranger, and seemed all alone, and needed somebody to be kind to her.'"

The words came to him: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." So, taking the little girl by the hand, he went back to the schoolroom, and told the people the simple story; then spoke of the great love that all should bear to one another, even as our Saviour sought out those who were humble and of low estate, making them His peculiar care. The missionary forgot his weariness, and felt that God had put a good word into his mouth.—*Children's Friend.*

THE LAND OF COUNTERPANE.

When I was sick and lay abed,
I had two pillows at my head,
And all my toys beside me lay
To keep me happy all the day:

And sometimes for an hour or so
I watched my leaden soldiers go,
With different uniforms and drills,
Among the bedclothes, through the hills;

And sometimes sent my ships in fleets
All up and down among the sheets;
Or brought my trees and houses out,
And planted cities all about.

I was the giant, great and still,
That sits upon the pillow hill,
And sees before him, field and plain,
The pleasant land of counterpane.

—The Art Journal.

SENTINELS IN RUSSIA.

Thirty miles from St. Petersburg is the castle of Gatschina. The Czar resides there involuntarily, a ruler to whose coronation the whole world came. A subterranean passage leads from the castle to the stables, where are many horses kept saddled night and day. Outside there is a cordon of sentinels. The Czar's bed-room has two windows with massive iron shutters. A general with eighty Cossacks armed to the teeth keeps watch and ward in the adjoining apartments. No armed soldier is allowed in the room. At night this mighty ruler prefers to be alone. Mark the strange contrast: a coronation throne and a castle cell. There is no love of change in imperial circles. Old customs hold full sway. Prince Bismarck tells of his walking with the Emperor of Russia in the palace gardens at St. Petersburg. They happened on a sentinel standing in the midst of a lawn. He asked why he was stationed there. The Emperor did not know. Upon inquiry the sentinel did not know—he had been ordered. The officer of the watch did not know, except that he had been ordered. The adjutant did not know. At last an old man was found who remembered hearing his father say that the Empress Catherine II., one hundred years before, had found a snowdrop on that particular spot, and had given orders that it should be protected. A snowdrop sentinelled for a century!—*Andover Review.*

A GERMAN VILLAGE WEDDING.

The village church, where the wedding took place, is on the top of a little craggy hill. The church is very old, built of gray stone, with a square tower and an odd-shaped belfry. The stony path led through the graveyard to the church door. The chime of bells rang out with a decorous joy. "Let all things be done decently and in order," they seemed to ring; "not too fast; we are staid people, and take time for all things." The interior of the church was cold and severe-looking; the walls white-washed, but the galleries painted pink and blue. The long, narrow windows seemed set in stone arches, so thick was the wall. The pulpit above the altar was as high up as the gallery, so that the minister preaches far above the heads of his flock. On one side of the altar hung a portrait of Martin Luther, on the other that of Melancthon. The wedding took place at mid-day. First came a troop

of little girls, each carrying in her hand tiny bunches of flowers. The little things, with their braided hair (no hats) and dresses almost touching the floor, looked as quaint and demure as the little women in the old-fashioned picture books. Next came the bride and one bridesmaid, then three bridesmaids walking together; lastly the groom and groomsmen. The bride and bridesmaids entered a pew to the left, the groom and party one to the right. All knelt in prayer. Then the bride went by herself to the altar, laid on one side a white silk handkerchief, a sprig of rosemary, and a lemon! I wondered to myself if the lemon was emblematic of the sourness of married life. She then returned to the pew. I noticed that there was on the other side of the altar another white silk handkerchief, a sprig of rosemary, and a new Bible. The choir sang quite a long hymn. The minister went up in the pulpit and preached a sermon of about twenty minutes. The choir sang another hymn. A little boy placed a long, low stool before the altar. The minister descended, and the bride joined the groom at the altar, the bridesmaids and groomsmen remaining in the pews. At the close of the ceremony the minister presented the groom with the new Bible. The choir sang still another hymn. Then the bride returned to her pew and the groom to his and said their prayers, after which the groom and groomsmen left the church and were not joined by the bride until they were quite out in the churchyard. It seems the silk handkerchief, lemon, and rosemary on one side of the altar were for the minister. On the other the gift was for the organist.

A RAT TURNED "LINEMAN."

The telegraph wires in London are not all above ground, as is the case here. The main wires are laid through the big tunnels in which are laid the gas pipes and sewers. These tunnels are big enough for a man to walk through easily. The branch pipes, containing the side wires, running off from the main line for several miles, are much smaller, of course, and the workmen must be careful not to lose the connections between the larger and smaller wires.

Not long ago, however, some men who were repairing one of these lateral wires, failed to attach to it a leading line, by which the wire could be drawn back to its place. The blunder seemed to involve great loss, for it looked as though the whole side pipe would have to be dug up to replace the wire. In this dilemma a remarkable step was taken. A rat was caught, and around him was tied one end of a very fine steel wire. He was placed in the pipe, but after running a few yards he stopped. Then came another curious step. A ferret was put in after the rat. As soon as the rat heard the ferret coming behind it, the fine wire began to pay out. It was feared that the rat would show fight, but it did not; and the complete circuit was made by both rat and ferret.

When the rat came out at the other end of the pipe it was caught, and by means of the fine wire the telegraph wire was drawn through. So the rat saved the telegraph company a very heavy bill of expense.

Pleasantries.

A New York man went into a crowded car and asked if he could have the seat which was then occupied by a hat, whose owner was sitting in the next seat. The man angrily grasping his hat, answered: "Yes, take it, if you're a hog." "I'm so near one, that I guess I'll take it," said the other.

A machine for cleaning carpets without beating them is a recent invention. What suffering man and woman need is a machine that will clean house without taking up the carpets. When such a contrivance is introduced seventy-five per cent. less male profanity will shoot through the startled atmosphere every spring and fall.

"I understand that burglars entered your store last night, Mr. Isaacs?" "Ya, aber dey dond dake anytings." "Were they frightened away?" "Ya; der low prices marked on der goods frightened dem away. Bime-by dey come rount and buy der goods. Dot's cheaper den stealing. Dot's a t-veluff-dollar coat. Take him for three dollar."

A Westerner, who greatly admired the proficiency attained by the man in charge of the hat room in a New York hotel, whereby more than two hundred hats were handed to the different guests without a mistake, asked the man how he knew the hat just returned was his. "Well, sah," was the brisk response, "I couldn't swar dat de hat was yourn, sah. I only knows it was de hat you giv me."

THE MESSENGER.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF

REV. D. B. LADY,
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We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, NOVEMBER 19, 1884.

THE PRESIDENTIAL CAMPAIGN.

We have not met with or heard of any one who is not glad that the presidential election is over. Even those who wished and worked for a different result are ready to acquiesce in the decision the official returns may show. The vote has been very close, but a fair count will make the verdict as binding as if it had been rendered by an overwhelming majority. And the public sentiment is too conservative, and the public confidence in republican institutions too well grounded, not to accept that verdict in good faith and good humor.

The relief comes not from any change of national policy the election may seem to indicate, for upon the wisdom of that the people will continue to be divided in opinion; but every one will be glad to know that there will be a truce to the scandals which were the main staples of the campaign. Our politics have been shameful. We do not know that a single new idea has been contributed to the science of government. True the better class of men have discussed tariffs and the effect the election would have on the industries and prosperity of the country. But that has been exceptional. Much more has been said about the personal character of the candidates. Charges of dishonesty in public places and of irregular marriage relations on the one hand; and of gross sensualism on the other have been bandied until the whole head has become sick and the heart faint in listening to them. Every thing seemed to be reduced to a choice between a rascal and a libertine, and in any event the affairs of the nation were to be administered by a bad man.

Much that has been published in this general strain was unfit to go into families to be read by children, and the demoralizing effects of this may remain long after the candidates have passed from the scene of action. If it be urged that the characters of the men brought to the front by nominating conventions called for this exposure, or that as much evil would have been said about any one else, all the worse. We hope for the cause of decency that we may never have another such campaign.

THANKSGIVING DAY.

The following is the text of President Arthur's Thanksgiving Proclamation:

WASHINGTON, D. C., Nov. 7.—By the President of the United States of America—A proclamation: The season is nigh when it is the yearly wont of this people to observe a day appointed for that purpose by the President as an especial occasion for thanksgiving unto God.

Now, therefore, in recognition of this hallowed custom, I, Chester A. Arthur, President of the United States, do hereby designate as such day of general thanksgiving, Thursday, the 27th of this present November. And I do recommend that throughout the land the people, ceasing from their accustomed occupations, do then keep holiday at their several homes and their several places of worship, and with heart and voice pay reverent acknowledgment to the Giver of all good for the countless blessings wherewith He has visited this nation.

It witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this seventh day of November, in the year of our Lord one thousand eight hundred and eighty four, and of the independence of the United States the one hundred and ninth.

[Seal] CHESTER A. ARTHUR
By the President.

FRED K. T. FRELINGHUYSEN,
Secretary of State.

The governors of most of the States have appointed the same day, and it will doubtless be almost universally observed.

The *Independent* announces the safe arrival of Dr. W. Hays Ward at Constantinople. According to advices dated Oct. 27th, he was "preparing for the rest of the journey to his destination in the land of the ancient Assyrian." He writes of his trip across the mountains of Servia, Bulgaria and Rumania as delightful, especially

the five days in which he traveled by cart. The Turkish papers generally announced that Dr. Ward, the "chief" of THE INDEPENDENT, is going to Assyria. A French paper, published in Constantinople, wishing to make this more clear to its readers, copied this item with addition, as follows: "Dr. Ward, chief of the sect of the Independents, is going, etc!" May be Dr. Ward will gain access to some unknown places as Dr. Trumbull did—on the strength of his being an editor.

THEIR WORKS DO FOLLOW THEM.

Rev. Dr. C. Z. Weiser sends us a card announcing the death of Mr. Jacob Welker, which took place on the 8th instant. Mr. Welker was a member of the Goshenhoppen Reformed congregation, and had reached the eighty first year of his age. Nine years ago he donated \$4,000 for the founding of Perkiomen Seminary—the income to be devoted to that institution for ten years. Next Spring the donation goes to our Board of Home Missions, the proceeds to be used forever as a help to the extension of the Reformed Church.

The following presents a good illustration of the way in which some things are done. "The salary of the Baptist pastor at Grantville, Neb., is \$100 a year. The recipient does not try to live on it, but works at his old trade of shoemaking. His congregation do not object to this way of providing cheap ministry to them, but they have made a tremendous row because on several Sundays, in making announcements from the pulpit, he included a notice that he would mend shoes better and cheaper than the opposite cobbler."

THE WOMAN'S NATIONAL INDIAN ASSOCIATION

The Woman's National Indian Association will hold a mass meeting at Association Hall in this city on this evening (19th inst.) at 8 o'clock. All are cordially invited. Rev. Dr. McVicker will preside. Herbert Welsh, Esq., and Mrs. A. S. Quinton who have recently spent much time among the various tribes will give the results of their observations. Saml. Rhodes, M. D., will present the work of the Board of Indian Commissioners. Music by Prof. E. Gastie and St. Peter's Church choir. Fifty Indian children of the different tribes represented at Lincoln Institute will also sing. The occasion will be one of much interest, and we would like to see many of our people present.

OUR THEOLOGICAL SEMINARY.

At the recent unveiling at Harvard College, of a statue of John Harvard, the founder of that institution of learning, the principal address was made by Dr. George Ellis, well known as a writer upon the early colonial history of the Commonwealth of Massachusetts. In this address, Dr. Ellis quoted from a pamphlet, published in London in the year 1642, and giving an account of the doings, plans and purposes of the colonists. The writer says that, as soon as they had builded their houses and provided for necessary food, for God's worship and for civil government, "The next thing we longed for and looked after was to advance learning, to perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." John Harvard, himself a clergyman, dying in 1638, left the half of his estate for the establishment of the institution which bears his name. Such was the pious thoughtfulness and care which those Christian colonists, in the midst of their poverty and privation, had for the endowment of institutions of learning. Their descendants to this day, are enjoying the benefits of their wisdom and foresight.

We too, have been enjoying, in this respect, the fruits of the wisdom, piety and faith of our own forefathers. They, having a similar dread of leaving the churches to the care of illiterate ministers, established, in early days, a Theological Seminary; established and endowed it, as far as they were able to do so. It is a monument to their wisdom, their piety, their self-denying devotion to the interests of religion and learning. This institution, ever since its establishment, has been an inestimable blessing to our Church. It has been a seat of sound and vigorous theological teaching. It has given to the Church a race of well-instructed, earnest and faithful ministers. Directly and indirectly, it has exerted a powerful influence for good upon all our congregations; there is scarcely a congregation so small or so remote that its influence has not been felt there. It has

become the parent of other institutions, both theological seminaries and colleges. It was recently stated, and correctly, we believe, that it is the "mother institution of all the academics, colleges, mission schools and theological seminaries of the Reformed Church in the United States."

It is not strange that comparatively little should be known by many, of an institution which has been so long and so continuously a source of blessing to all. Little has been said concerning our Theological Seminary. It has not put itself forward, nor urged its claims upon the members of the Church. Even while directly enjoying the blessings which it bestows, there has been nothing to remind our people, directly and specially, of its existence. It has gone its way unnoticed. It has quietly and unobtrusively done its work. Like many another benefactor, it has blessed, and been forgotten. It has been left upon the basis on which the fathers placed it. It stands now where it did twenty-five years ago. Within that time, there has been no increase in the number of its professors, nor any considerable addition to the amount of its endowment. We have been living, all this while, on the liberality of men long since dead and gone to their reward.

The fathers have gone to their rest; their work remains. A generation has grown up which has had no part as yet in the work of endowing our Theological Seminary. Wealth has increased. The spirit of Christian liberality has also, we would fain believe, been growing. The demands upon a theological seminary that would meet the wants of the times are likewise far greater than they were thirty years ago. Considering these things, no one can refuse to applaud, as wise and opportune, the recent action of our Synods, resolving to increase the endowment funds and to add to the teaching forces of our Theological Seminary at Lancaster. It was a time to devise liberal things. The action of the Synods was what it ought to have been. It has already been laid before the readers of THE MESSENGER, and has we doubt not, been unanimously endorsed by them.

It was wise and necessary; it was also bold and daring. The venture of it may well cause us to pause, to think, to be sober, and to pray, in entering upon the great task before us. It is a small task which has been laid out for the Church to accomplish; and it is all still to be done. "What! is it all done?" exclaimed a man who was late in going to church, and met his friend already coming away from the service. "No," was the reply; "it is all to be done! It has all been said, but nothing has yet been done." O, for the strength to do! There is one power, and one alone by means of which this great and necessary work may be accomplished. It is the fervent love of Christ and His Church in the hearts of those to whom God has entrusted wealth. Fain would we believe that the flame of this love is burning warm and shining bright in the heart of many a man of means in the Reformed Church. It is a time for all to whom this work is a matter of deep concern, to pray to God, humbly and earnestly, for the kindling and inflaming power of His Holy Spirit. It is the only strengthening and enabling force. It is the only influence by which men can be inspired for the doing of high and noble deeds.

Shall we be able to accomplish this work? Let us make the effort, trusting in God. The hearts of men are in the hands of the Lord; He can turn them whithersoever He will. J. S. K.

It will be seen from statements made in another place that the persecution of the Christians by the Chinese has broken out in full force. This was what was feared and expected when the war with France was commenced. The past has taught us to look for very little discrimination on the part of pagan nations in the midst of such conflicts. All missions suffer from them.

The report that Dr. Lewis H. Steiner, of Frederick, Md., had been appointed Librarian of the "Enoch Pratt Free Library" in Baltimore, is confirmed. Those who are to enjoy the advantages of Mr. Pratt's munificent provision are to be congratulated as much as Dr. Steiner, who will bring rare and peculiar qualifications to his work. The position is no sinecure, and we are glad to hear that the responsibility of selecting the sub-librarians has not been placed with the chief incumbent. While quite a number of places will need to be filled in the Centre Library and in the four branches, we understand the power of appointment is in the Board of

Trustees, and that the Librarian is not burdened with the uncongenial business of weighing the merits of applicants and deciding upon their fitness.

OBEDIENCE.

There is a strong impulse towards the opposite of obedience in the human heart. And man arrives at a state of perfect, conscious, free submission to the will of a higher and better power than he himself is through a long process of discipline and culture. Christ Himself learned obedience by the things which he suffered. And man, as a follower of Christ, as one who would share in the exaltation of Christ, learns obedience by means of the experience of life. The things which come upon him, in this preparatory stage of his existence, teach him to say: "Thy will be done."

As a child, man finds himself in the bosom of the family. He is confronted with brothers and sisters, and tutors and governors, and father and mother. God has set the solitary in families. The child has feelings, desires, impulses, and a will of his own. And his first thought is to follow his own feelings and his own will. But he soon finds himself brought up sharply in his career, by running against the will of another. The parents have feelings and plans, and purposes, with regard to the child, also. They have very well defined ideas of what is fitting and right for the child. And the child, in every well ordered family, is brought to conform to the wishes of his parents. Obedience is exacted from him, if it be not rendered freely. The end aimed at in the family discipline is to bring the child to that state of moral culture at which he is able to subordinate his will wholly to the will of those who are over him in the Lord.

Arrived at man's estate, man finds himself a citizen. He is in a community of his fellow-men. There is a public opinion, there is law, and there is a government; and these are all broader than he is and are over him. The fond dream of his boyhood, that when he became a man he could do as he pleased, is found to be such stuff as other dreams are made of. It vanishes into nothingness, with more mature experience. He may follow his promptings to act independently of, and in opposition to, public opinion, or the law; and may rejoice and glory in his freedom and in the fact that he is a law unto himself. But his glorying will be very short-lived. Public opinion and the law will soon show their strength. In the conflict the stronger will win. The man will be whipped into submission, with the penalties of a broken law. He will learn obedience by the things which he suffers. The experience of his life will be harsh or otherwise, just as he learns with facility or hardly the lesson of submission to the law. Its aim and end is to teach him obedience.

As a member of the household of faith his experience is similar. A moral law is given for his guidance. But I don't have to do that and I don't want to do it, he exclaims. No, you don't have to do it; there is no physical force compelling your obedience. You are left free. You have the power of choice. Only this must not be forgotten. Christ says: "If a man love Me he will keep My words, and My Father will love him, and We will come unto him and make Our abode with him." If you refuse to do the will of God, you cannot enjoy the love of God, you cannot have the presence of God in your heart. It matters not how often a man tries disobedience; he will find that it is disastrous to his growth in grace every time. Spiritual and moral culture are gained by successive victories over his impulses to please himself, to yield to his own desires over against the law of God. He finds his health and strength and spiritual growth in yielding an humble submission to the will of his Heavenly Father.

The highest moral culture of the child is reached in perfect obedience. The best citizen is one who submits most fully to the law of the state. The perfect child of God is one who can say with Christ, "Not My will O Lord, but Thine be done."

may be different. What is most remarkable is that there is no new appointment for France. In case of the death of Cardinal Lavigrie, now seriously ill, that country will be almost unrepresented in the sacred college, but the Pope will make no new appointment until France yields to the terms of the Holy See.

The recent outbreak of the cholera in Paris has been a surprise; but it is hoped that the season is too far advanced for the disease to become epidemic. It is said that the water supply is insufficient, and that what the people have, is charged with organic matter. The malady does not seem to have any apparent effect upon the theatres and other places of amusement. They are thronged as usual every night.

DEATH OF HON. WILLIAM A. DUNCAN.

Hon. William A. Duncan died at his residence in Gettysburg on the 14th inst. He was born in Adams county, Pa., and graduated at Franklin & Marshall College in 1857. He studied law and was admitted to the Gettysburg bar in 1859. He was district attorney for two years, and was elected to the Forty-eighth Congress in 1882. On the 4th of this month he was reelected; but death has cut short his career.

The minority of the brethren of the United Presbyterian Church are wonderfully uncomfortable because of the present state of the question of instrumental music in worship. They look upon the permission to use instruments in their congregations as a "chastisement from the Lord" and have called another convention to have the curse removed.

Mr. Binkley reports fifteen new subscribers for THE MESSENGER and fourteen for the *Hausfreund* in the Bethlehem charge, of which Rev. I. K. Loos, D.D., is pastor. One or the other of these Church papers is in nearly every family belonging to this congregation, and this is due largely to the fact that Dr. Loos himself has shown interest in the work.

Communications.

ANNUAL MEETING OF CENTRAL SYNOD.

The Central Synod met in annual sessions at Crestline, O., from October 1st to 5th. Rev. F. Forwick was elected president, and Rev. C. G. Zipf is slated clerk. The usual routine business was carefully and in a business like manner dispatched.

The Orphans' Home at Fort Wayne received due attention, and it was resolved that a collection be taken annually in each congregation and one in the Sunday schools on Christmas for its benefit. The Publishing House at Cleveland, O., presented its report, and from it it was learned that after deducting liabilities, a value of \$42,808 remained, being \$4,568 more than the previous year. The Synod, no doubt, realized the fact that the spiritual good gained from their publications cannot be expressed in figures, but can be truly said that it is incalculably great. It was resolved that the directors of the same be requested to devote ten per cent. of the net profits to the cause of Missions, and that the two German sister Synods be asked to join in the same request.

The Treasurer of Church Erection reported as having received in collections, \$1,029, and in loans repaid, \$4,100. Home Mission work received from the churches, including \$523 surplus of past year, \$4,165, and appropriated \$4,049. The Mission House in Wisconsin has 67 students, of whom 15 are in the Theological Seminary. Eight have gone out into the service of the church during the past year. The income has been \$5,533. The fund now amounts to \$6,282.

In reference to the Calvin Institute at Cleveland, O., its financial condition being none too flattering it was resolved, that, for reasons, the time has come for the maintenance of only one institution by the German Synods, and with that view the consolidated institution be removed to a centrally located city, and that the Synod of the North West be requested to take immediate steps in that direction.

An effort was made to secure the valuable library of Dr. Lichenstein for the Mission House in Wisconsin. It can be purchased for about \$600, and over one half of the amount is secured. It was on the whole a pleasant and profitable meeting of the Synod and our German brethren are in earnest in their work.

LIMA MISSION.

Since our last acknowledgment we have received for the relief of this mission, from the "Missionary Society" of Pikeland Church, Chester county, Pa., per Rev. S. P. Manger, \$5; from Christ Reformed Church, Bethlehem, Pa., per Rev. Dr. I. K. Loos, \$5. Thanks. The Board of Church Erection of Ohio Synod has undertaken to pay the great part of this debt, but we will still need about \$200 to liquidate the whole of it.

I believe, if our Eastern brethren knew just how our little congregation has suffered from losses by removal, and how poor the remaining members are, they would soon come and help us lift this load.

There is nothing more depressing and discouraging to a missionary and his people, than an unequal struggle with a burdensome debt, when there are no means at hand to relieve them. The missionary can make the necessary sacrifice of himself, if, in doing so, he finds the church at large willing to bear his burdens with him.

It may help brethren to see the situation, when they are informed that the missionary, in this case, receives for his support about half what it costs him to live. Perhaps this is an extreme case. But it shows how missionaries in our church have to pay for their privileges, in some cases. In view of these facts, our wealthy

Miscellaneous.

AUTUMNAL DREAMS.

Bayard Taylor.

When the maple turns to crimson,
And the sassafras to gold;
When the gentian's in the meadow,
And the aster in the wold;
When the moon is lapped in vapor,
And the night is frosty cold;

When the chestnut burrs are opened,
And the acorns drop like hail,
And the drowsy air is startled
With the thumping of the fall—
With the drumming of the partridge,
And the whistle of the quail;

Through the rustling woods I wander,
Through the jewels of the year,
From the yellow uplands calling,
Seeking her who still is dear;
She is near me in the Autumn,
She, the beautiful, is near.

Through the smoke of burning Summer
When the weary winds are still,
I can see her in the valley,
I can see her on the hill,
In the splendor of the woodlands,
In the whisper of the rill.

For the shores of earth and heaven
Meet and mingle in the blue;
She can wander down the glory
To the places that she knew,
Where the happy lovers wandered
In the days when life was true.

So I think when days are sweetest,
And the world is wholly fair,
She may sometimes steal upon me
Through the dimness of the air,
With the cross upon her bosom,
And the amaranth in her hair.

Once to meet her, ah! to meet her,
And to hold her gently fast,
Till I blessed her, till she blessed me—
That were happiness at last;
That were bliss beyond our meetings,
In the Autumns of the past?

Selections.

Study your company. If they are superiors,
imbibe information; if not, impart.

Commendations of gifts and cleverness properly
put are in good taste, but praise of beauty is offensive.

Of Turner it has been said by one of his biographers
that his life had two centers—the love of money and the desire of fame. The true life
has but one center—God.

"When thou hast entered upon the day, observe
narrowly the direction in which the finger points,
and be true to that direction, for therein lies thy prepared task."

Conscience is a clock, which in one man strikes
loud and gives warning; in another the hand points
silently to the figure, but strikes not. Meantime
hours pass away, and death hastens; and after death
comes judgment.—Taylor.

It is very easy to forbear stealing other men's
goods, but hard not so much as to covet or desire them;
very easy not to bear false witness in judgment,
but not so easy to avoid detraction in conversation;
very easy not to desire another man's death,
but hard not to desire some inconvenience to him;
easy to forbear defaming our adversary,
but hard not to despise him.—De Sales.

Personal.

The stone sarcophagus for the tomb of Calhoun
has been finished and will at once be set in place
in St. Philip's churchyard, Charleston, S. C.

Henry M. Stanley, who seems to have graduated
out of the ranks of journalism, will deliver the
inaugural address before the new Scottish
Geographical Society at Edinburgh, December 3.

Pere Hyacinthe, who married an American in
1872, is not popular in Paris, and gains only a scanty
support there by occasional lectures. The scene of his
former glory, Notre Dame, continues, however,
to be the most fashionable church in Paris.

Mme. Patti, having at last secured a French
divorce from the Marquis de Caux, will marry
Nicolini again—for the third time, in fact—and
this time in France, in order both to make her
marriage binding in that country and to secure
the undisputed control of an estate in the South
of France, worth \$400,000.

The Right Hon. Henry Fawcett, English Post-
master General, is dead, at the age of 61 years.
He lost his sight by an accident while out shoot-
ing in 1858. When Mr. Gladstone became Premier,
in April, 1880, he made Mr. Fawcett Post-
master General, and he has managed, despite his
blindness, to discharge the duties of that position
with great success.

Science and Art.

ANTIQUITY OF METALS IN CHINA.—Searching
the history of China for evidences of a stone
age, Mr. Joseph Edkins finds that as far back as
B. C. 2205, in the time of Yu, all the common
metals are mentioned in a list of tribute offered
the Emperor. Fifty years before the Emperor
Shun had buried gold to make the people less
covetous. A stone hatchet has lately been found
near Kaigan in a mound 40 feet high. The
mound and others in its neighborhood are said to
be distinguished from those of the "mound
builders" in Ohio museums.

"ALL THINGS HAVE THEIR USES."—Dr.
Carlos Binlay, the Cuban physician, believes that
he has demonstrated that inoculation with yellow
fever may be made by the sting of the Cuban
day mosquito, and that the fever thus imparted
will vary in duration and intensity in proportion
to the number of punctures and the quantity of
poison retained by the insect's sting. Results
already obtained lead him to think that a form
of the disease may be given by one or two mos-
quito bites which will be free from danger and

will render the subject of the operation secure
against a severe attack of yellow fever.—Medical
News.

THE EARTH'S MAGNETISM.—The six subter-
ranean chambers at the Paris Observatory for
securing a uniform temperature, in order to study
the earth's magnetism, have just been completed.
The internal dimensions of each are 60 meters
by 16 meters, and the walls, of concrete and
millstone grit, are 1.8 meters, of 6 feet thick.
Inside the space thus formed come the inner
chambers, isolated from the outer by a gallery 2
meters wide, the inner walls of similar construction
to the outer, by 80 centimeters, or nearly 3
feet, thick. The height of the chambers is 3.65
meters by 12 feet, under the crown of the arch,
which is 1 meter thick, covered with earth to
the depth of 2 meters, turfed and planted with
shrubs. The observation chambers are destined
to receive the following instruments: Recording
apparatus of magnetic variations, Lamont's in-
struments for direct observation and Arago's
appliances. Strange to say, gas had been adopted
for illumination.—Scientific American Supple-
ment.

Items of Interest.

American fruit evaporators have been put to
use as tea driers in India and Ceylon.

China is the largest consumer of pig tin. It is
chiefly used for the manufacture of idols.

Two colored schools are maintained on St.
Simon's Island, Ga., while the whites cannot
boast of one.

The asteroids now number 214, the last hav-
ing been discovered by Borely at Marseilles, a
few weeks ago.

Since the development of tree culture the for-
ests of Europe have increased from one-sixth to
one-fifth of the entire territory.

Several hundred families of Mennonites from
Minnesota are about to move to Red Bluff, Cali-
fornia, an advance guard having already settled
there.

The hop crop in the United States is said to be
larger than that of last year, and on the Pacific
Coast the gain is reported to be 30,000 bales of
180 pounds each.

The entire length of the Capitol buildings at
Washington, D. C., is 751 feet and 4 inches, and
the greatest depth is 324 feet. The area covered
is 151,112 square feet.

In the Legislature at Montpelier, Vt., a bill
was introduced to compel telegraph companies to
send all messages of less than 25 words for 15
cents, and granting free delivery within one half
a mile of an office.

Atlanta is the foremost of Southern cities in
her position at the World's Fair at New Orleans.
She will erect a special building for her exhibits,
sixty-eight feet wide and four hundred long.
This will give her 25,000 square feet of floor
space, and she has an exhibit sufficient to fill the
structure.

According to the *Drugman*, the Japanese are
threatened with severe losses on account of the
extinction of the lacquer industry. The tree
from which the varnish is made is disappearing.
An old law compelled the people to rear lacquer
trees, but it is not now in force. Another law
compelled any person who cut down any kind of
tree to plant two in its place. This also has be-
come a dead letter, and the native newspapers
fear the deforestation of Japan.

At the present time the British navy has on
hand eleven incomplete ironclads, representing
an aggregate value for hulls and engines of about
£6,000,000 sterling, and for armaments and
armament fittings another £1,000,000. Of these
only one vessel—the *Colossus*—is to be completed
during the financial year ending March 31,
1885; another, the *Imperieuse*, is to be ready for
sea about a year hence. Another new vessel is
to be begun during the present year at Port-
smouth.

The French *Moniteur Universel*, after remark-
ing that the United States is the home of ec-
centricity, says that no church bells are rung by
hand in New York. The "Angelus" is sounded
by steam; night and morning the machine
operates with the regularity of a clock for five
minutes. Another interesting piece of informa-
tion from the same trustworthy source is that
when money is needed for a charity the comeliest
and most proper young ladies in a town ascend a
platform, where the passers by may kiss them at
a dollar a head. No one, however, must take
more than ten kisses for his dollar. "Even the
busiest men of business snatch time to perform
this act of gallant charity."

After setting forth an ingenious calculation as to
the number of ballots voted or offered to
voters at the recent election, the *St. Louis Post-
Dispatch* says: This makes the total of ballots offered
to the people throughout America at this election
260,000,000. It would require eighty-five freight
cars to move this load of paper, whose freight is
1,716,000 pounds. The white paper and printing
of the mass has cost \$234,000. Pasted end to
end there would be paper enough to go entirely
around the globe, leaving 19,000 miles to spare
for a gigantic double bow knot, which would
cover the greater part of the two Americas, or if
one preferred to keep the string in the United
States there would be miles enough to wrap the
streamer thirty-nine times around the State of
Missouri and still leave enough over to reach
from the *Post-Dispatch* building to Governor
Cleveland's private office in the State House at
Albany.

The new Enoch Pratt Library building in
Baltimore is thus described: The principal build-
ing, which is of romantic style of architecture,
has a front of Baltimore county marble. The
building is a handsome one. It has a front-
age of 81 feet 10 inches on Mulberry street, and
a depth of 140 feet. The main entrance to the
building is at the base of a tower 98 feet in
height. The hallways are finished with marble
wainscoting and highly-polished bricks and tile
floors. A broad stairway of stone, with gilded
and bronzed balusters, leads to the upper floor.
The doors and all other wood work are ornamental,
and of the very best kind. The windows are
decorated with stained glass, those in the
reading room being further ornamented with pic-
tures of historians, poets, philosophers, etc.
Upon entering the building on the first floor,
leading from the vestibule, on the right is the
room where books will be delivered, and on the
opposite side is another room, for the return of
books. Each room is thirty feet square. In the
rear of these rooms are two large storage rooms,
75 feet by 37 feet, with a storage capacity of about
130,000 volumes; but the total storage capacity
of the building is said to be more than 200,000
volumes.

On the second floor is a large reading room;
its dimensions are 75 feet long, 37 feet wide, and
25 feet high. The four branch libraries, which
are identical, are constructed of pressed bricks,
with stone trimmings, with a frontage of forty
feet each. There is a reading and delivery-room
in each building. As heretofore stated, the
Pratt Library will be a free circulating library,
and is intended to reach the masses. It will not
conflict with the Peabody, as the work accom-

plished by the two libraries will be entirely dif-
ferent.

Farm and Garden.

Eggs packed in well dried ashes, and so as not
to touch each other, have been kept perfectly
sweet for twelve months.

A quart of oatmeal in a pail of water will
freshen a horse after hard driving, and prepare
his stomach for more solid food.

Soot is one of the most valuable of fertilizers,
and should be carefully saved. That from coal
is superior to that from wood.

Should you run out of axle-grease some busy
time, mix two parts of lard with one each of coal
lead and wheat flour, and apply.

Two or three bushels of scattering grain left
on the ground after barley or oat harvests, are
worth as much for green manure as they would
be worth to sell.

Get your hogs up in good flesh now on apples,
grass, &c., instead of crowding down the corn all
at once. The meat will be better, to say nothing
of the expense.

No grain gives better returns for the number
of pounds than oats as feed for young pigs.
Oats are now in most places cheaper by the
pound than corn. Oats will also fatten pork,
but not so rapidly as corn, nor will they make so
large a proportion of lard and fat meat. Their
chief advantage is in furnishing more bulk in the
feed.

Books and Periodicals.

Any of the books here noticed can be had through our
Publication House, 907 Arch Street.

THE CREOLES OF LOUISIANA. By George W.
Cable, Author of "Old Creole Days," "The
Grandissimes," "Madame Delphine," "Dr.
Sevier," etc. New York: Charles Scribner's
Sons, 1884. Pp. 321. Price, \$3.50. For sale
by Porter & Coates, Philadelphia.

Mr. Cable has achieved a greater success as a
lecturer and a writer than any man who has come
before the public since our Civil War. He has
brought out the life of the early French-speaking
populations of Louisiana, in stories and recita-
tions that have charmed all who have read or
heard them. No one seemed to be aware before
of the strong, peculiar character of those first set-
tlers along the Gulf of Mexico and near the
mouth of the Mississippi. And now Mr. Cable
has given a veritable history of the Creoles with
facts and dates and incidents, all well substantiated,
and yet having the charm of a romance. That
history is wonderful, indeed, and what seems
strange is that it should not have been
written before.

The book will be studied with interest. It
contains over forty illustrations, which will help
the reader to get a clear conception of the men
and places described. The entire volume is a
fine specimen of what can be done in the way of
book publishing.

THE OLD-FASHIONED FAIRY BOOK. By Mrs.
Burton Harrison. Illustrated by Mrs. Rosina
Emmett. New York: Charles Scribner's Sons,
1884. Pp. 343. Price, \$2.00. For sale by
Porter & Coates, Philadelphia.

This is a square book in more than one sense.
From its very cover the elfins and sprites seem
to leap forth, from the seeds the first good fairy
sowed when, putting on the wings of a stormy
petrel, she flew over the earth and shook her
sieve on the spots where there were most child-
ren. These tales are all well told, and perhaps
the best notice we can give of the book will be to
furnish a list of them: "The Princess Eglantine,"
"Dame Martha's Stepmother," or "The Adventures
of the Magic Slippers," "Syllaba, Myrtilla and
Furioso," "Annette, or The Magic Coffee
Mill," "Juliet, or The Little White Mouse,"
"The Fairies and the Fiddler," "Ethelinda, or
The Ice-King's Bride," "Deep-sea Violets,"
"The Wild Woodman," "The Frozen Heath,
Fairy," "Rosy's Stay-at-Home Parties," "Blondina,
or The Turkey Queen," "Timid Agnes,"
"The Ogre and the Cook," "Miss Peggy
and the Frog," "The Leperhaun: A Legend of
the Emerald Isle."

Besides, the book contains the following Ro-
mances of the Middle Ages: "The Trials of Sir
Isambard," "Bisclavert," "Rosal and Lili-
an," "Elduc and Guiliadun," "The Falcon-
King," "Sir Eglamour and Crystabell."

There now, little ones! the bill of fare is before
you, and if you don't enjoy the feast during the
long winter evenings, it will be your own fault.

THE CENTURY ILLUSTRATED MONTHLY MAGA-
ZINE. Bound Volumes V. and VI. Nov.
1883 to Oct. 1884. Price per volume: In gold
cloth, gilt top, \$3.50; in green cloth, \$3.00; in
half Russia, \$4.50. The two volumes contain
1920 pages, with six hundred and sixty illus-
trations, of which twenty-eight are full page
pictures. The Century Co., publishers, Union
Square, New York.

These fine volumes containing all that was
published in the magazine between the dates
given above will prove to be an ornament to any
library, and a treasury of literature and art.
The contents will not grow old; they will be
read and re-read and referred to as authority on
many subjects. Under the head of American
Fiction we have Mr. Cable's novel of New Or-
leans life, "Dr. Sevier," with its studies in dialect
and its graphic scenes of the Civil War; Mr.
Henry James's three stories, "Lady Barberina,"
"The Impressions of a Cousin," and "A New
England Winter;" Mr. Boyesen's novelette, "A
Problematic Character;" Mr. Robert Grant's
"An Average Man;" the latter half of "The
Bread-Winners;" three of Stockton's short
stories, "His Wife's Deceased Sister," "The Re-
versible Landscape," and "The Remarkable
Wreck of the Thomas Hylke;" two by J. S. of
Dale, "Mrs. Knollys," and "A Chapter," and
Letter;" Miss Litchfield's "One Chapter," and
The Price I paid for a set of Roskin;" Ivory
Black's "Rose Maddler," and "An Effect;" A. Red-
low; "Janvier's Pancha;" Bunner's "Elizabeth
Silk Handkerchief;" "Mrs. Finlay's Elizabethan
Chair," by Octave Thanet; Page's "Martha
Chan;" "The Story of Myra," by Miss Whiting;
Colonel Johnston's "Brief Embarrassment of Mr.
Iverson Blount;" "Braxton's New Art," by W.
H. Bishop. The other departments are equally
full. The Literary and Biographical criticism:
"Arnold on Emerson and Carlyle," by John
Burroughs; Mr. Steadman on Keats; Dr. Ward
on Sidney Lanier; "The Forty Immortals;" the
paper on Dante, by Christina Rossetti; Signor
Salvini's study of "King Lear;" Daudet's re-
miniscences of Tourgueneff; the papers on the
Scenes of Hawthorne's Romances and Cable's
Stories; Mr. Matthews's critique of Austin Dobson;
"The Queen of Rumania;" "Emile
Littré;" "Original Documents of the New Testa-
ment," by Prof. Harris; "A Greek Play at
Cambridge;" "Legends of the Passamaquoddy,"
by Leland; reviews of fiction and poetry in
"Open Letters," etc., etc., etc. And then there
are public discussions of almost every live theme

from "Liberal Education" down to "Tenement
House Management," by men well versed in
these topics. The departments of Art and Archi-
tecture, the Incidents of Travel and Adventure,
the Special Papers, the Biographical Sketches, and
the Poems, are all full and will more than pay
for the investment any one may make in purchas-
ing the books.

ST. NICHOLAS, an illustrated magazine for young
folks. Conducted by Mary Mapes Dodge.
Bound Volume XI. (In two parts.) Nov. '83
to Oct. '84. Price \$5.00; \$2.50 per part. The
Century Co., New York, publishers.

The young people ought to be thankful to find
all they have recently enjoyed in St. Nicholas,
bound in a form so attractive and substantial.
Here are five hundred and seventy-nine beautiful
pictures by the best artists, illustrating nearly
every poem and prose article in the volumes.
There are serials, and shorter stories, and special
articles, and papers about animals, and poems,
and plays for children, and music, and riddles,
and other amusements for very little folk,—a
variety so great that it is almost easier to say
what is not in the books than what is. We would
like to see these volumes become popular as
Christmas gifts. The pleasure they will afford
will last long after the season is over and be
fresh, pleasant and instructive.

BABY WORLD: Stories, Rhymes, and Pictures
for Little Folks. Compiled from "St. Nicho-
las," by Mary Mapes Dodge. The Century
Co., New York. 303 pp. Price, \$2.00.

In 1876 "Baby Days" was issued, compiled
from the "St. Nicholas" magazine, and after
running through a number of editions the plates
have finally been destroyed in favor of a new
volume of the same character, called "Baby
World," just issued by The Century Company,
made up from the very choicest things for little
folks in ten years of "St. Nicholas." The editor,
Mrs. Mary Mapes Dodge, has had a field to work
in which is not given to many, and she has ful-
filled her task by presenting for the enjoyment of
multitudes of little folk a volume of more than
three hundred pages crowded with pictures, short
stories (many of them in large type for little
eyes), bits of quaint rhyme and charming verse.
The funny "cat pictures," by J. E. Francis, are
here, and J. C. Beard's elephant pictures, and a
beautiful colored frontispiece, and the "Alphabet
of Children," and pages of suggestions for amusing
small boys and girls, and hundreds of other
things equally attractive. The bright cover and
quaint linings add much to its beauty. There is
enough enjoyment and instruction in "Baby
World" to satisfy any one who is in search of
such a book—and thousands of people will be
searching for it by the 25th of December. The
publishers announce a first edition of 15,000.

FLOWERS FROM GLADE AND GARDEN. Poems
Arranged and Illustrated by Susie Barstow
Skelding, Author of "Flowers from Hill and
Dale," "Easter Flowers," "Roses and Forget-
Me-Nots," etc. New York: White, Stokes
& Allen, 1884. Square, pp. 136. Price, \$3.50.

This is one of the handsome books of the sea-
son: fine paper, gilt edged and bound in a rich
cover embossed with water lilies and fuchsias.
The contents are worthy of all this care. The
book, as the title indicates, treats of flowers, and
contains nearly fifty selections from the well-
known poets of this and other countries. It also
contains twelve fine colored illustrations, showing
the flowers in their native hues, and some of these
illustrations contain fair-similes of the manuscript
of the authors of the poems—of W. D. Howells,
T. B. Aldrich, F. T. Brownbridge, Helen Hunt
and Will Carleton. The book is put up in a sub-
stantial box, and may be easily mailed to a friend
for a Christmas gift. For sale by James Ham-
mond (successor to the Protestant Episcopal Book
Society), 1224 Chestnut street, Phila.

THE MARY JANE PAPERS. A Book for Girls,
by A. G. Plympton, with numerous Illustra-
tions by the Author. New York: White,
Stokes & Allen, 1884. Pp. 127. Price, \$1.00.
For sale by James Hammond (Successor to the
Protestant Episcopal Book Society), 1224
Chestnut street, Philadelphia.

This book is something on the order of "Helen's
Babies" and "What Tommy Did." There are
some amusing things told in it; but some that
were far from being harmless in their effect. We
suppose that the good that will come out of the
book will be because the thoughtless, reckless
sayings and doings of Mary Jane will shock the
sensibilities of most girls and lead them to an
opposite course of conduct.

THE GEORGE MACDONALD CALENDAR, 1885.
A beautifully illustrated card containing Portrait
of Mr. Macdonald for background, with package
of slips—one for each day in the year—giving
dates and a sententious saying. White, Stokes
& Allen, New York. For sale by James Ham-
mond (successor to the Protestant Episcopal Book
Society), 1224 Chestnut street, Phila.

How to Do It. By Mrs. A. K. Dunning,
Author of "The Minister's Wife," "Ralph
Waring's Money," "Dr. Renwick's Medicines,"
"What to Do," etc. Philadelphia: American
Sunday School Union, 1122 Chestnut Street.
Pp. 212.

Mrs. Dunning has prepared for the American
Sunday School Union three volumes called the
"What to Do" series. They are called "What
to Do," "How Not to Do It," and "How to Do
It," and the work before us is the last of the
three. The author brings principles to test in
the walk and conversation of every-day life, and
makes suggestions which cannot fail to be helpful
to anyone trying to do right. The book teaches
a reliance on Christ, which is the only hope of
any struggling mortal, young or old.

General Lew Wallace has written for the De-
cember CENTURY an article on Fort Donelson.
This will be the second paper in the War Series,
the first one of which—General Beauregard on
"Bull Run," in the November number—has at-
tracted wide attention. The extra demand for
the November CENTURY made necessary a sec-
ond edition of nearly 10,000, and the December
starts with 150,000. Accompanying General
Wallace's article will be a reproduction of an
autographic copy of General Grant's famous let-
ter to the Confederate general Buckner at Fort
Donelson, stating that "No terms except uncondi-
tional and immediate surrender can be accept-
ed. I propose to move immediately upon your
works." A portrait of Grant in profile, from a
little known photograph, is the frontispiece of
the number.

Mr. W. D. Howells's new novel, begun in the
November CENTURY, "The Rise of Silas Lapham,"
will discuss some questions of business
morals with the same clear insight shown in "A
Modern Instance."

The exceptional success of the Christmas Num-
ber of HARPER'S MAGAZINE last year has led
the editor and publishers to attempt this year to
disappoint the public agreeably by giving them
a still finer number. Announcement is made
that the coming December issue will contain no
less than six separately printed plates, besides
several other full-page illustrations, the frontis-
piece being a reproduction in the highest art
of the wood-engraver, of the charming picture of
"The Boy Jesus in the Temple," by Professor
Hofmann of Dresden, one of the chief contribu-
tions of modern painting to religious art. The
engraving is the work of W. B. Crosson, from
whose graver comes also in the same issue a re-
production of the "Flora" of Titian. The liter-

ary and artistic contents otherwise furnish an ex-
traordinary and delightful variety of sketch, story,
poetry, art and music; while in the Easy
Chair Mr. Curtis writes of "John Bull and Bro-
ther Jonathan at the Christmas Fireside," and
in the Drawer Mr. Warner has a pleasant pre-
latory word as to "The Universal Christmas
Feast."

SCHOOLER'S HANDBOOK ON THE INTERNATIONAL
LESSONS. Second Series—Sixth Year. 1885.
Studies in the Acts, Epistles, and Old Testa-
ment. By Rev. Edwin W. Rice, D.D. 18mo.
boards, price, 15 cents; 100 copies, \$12. In
cardboard, 12 cents; 100 copies, \$10. Published
by the American Sunday-school Union, 1122
Chestnut Street, Phila., 10 Bible House, New
York, and for sale by all booksellers.

Great labor has been given to this work.
There are neatly colored maps of the kingdoms
of Israel and Judah, and of the Journeys of St.
Paul. Brief and scholarly notices of the Acts,
the Epistles, the books of Kings, Jonah and
Isaiah are followed by Chronological Tables of
Apostolic history, and of Israel and Judah. The
variations of the Revised Version from the re-
ceived text are printed in foot notes. Carefully
selected themes are given for Daily Readings,
which will throw the light of other Scripture
passages upon the current lessons. The notes
Geographical, Biographical and Explanatory are
unusually full, and each lesson closes with Prac-
tical Teachings. The outlines for the black-
board, giving the design in white upon the black
background, are continued, and there are also
sentences voicing the lesson to be set before schol-
ars upon the blackboard. Orders of Service are
given for the several quarters, and the same
order of service will be adopted in the "Sunday-
School Union Quarterly" and the "Primary
Quarterly" of the Society. So when all the various
helps are used by different scholars in the
same school, they can unite in one general exer-
cise. Selected hymns are given, and the book
closes with a carefully prepared Index, making
its treasures easily available to the student.

"OUT OF EGYPT." Bible Readings on the Book
of Exodus. By George F. Pentecost, D. D.
Published in Funk & Wagnall's (10 and 12
Dey street, N. Y.) Standard Library. Paper,
25 cents.

The author has achieved an enviable reputa-
tion, both at home and abroad, for his services in
this particular field of ministerial labor. He has
a special gift, and a special mission, in this direction,
as multitudes can testify who have attended
upon his "readings." He has recently returned
from his evangelistic mission to London, whither
he went by invitation from Mr. D. L. Moody,
whom he assisted in the great work there accom-
plished. The chapters forming this volume are
made up from a series of Bible Readings given in
London during his visit there. Such interest was
awakened by the delivery of them, that, at the
urgent request of many friends they were finally
stenographically reported, and were issued from
the press of a London publisher, a few months
since. The work has already passed through
many editions abroad. It is now issued in this
country with the author's permission, and with a
special Preface from him for this American
edition.

LITTELL'S LIVING AGE, November 15, 1884.
Contents: Pascal's "Pensees," British Quar-
terly Review; Beauty and the Beast, by Sarah
Tytler, Good Words; Modern Quakerism, Modern
Review; At Any Cost, part V, Sunday
Magazine; Has the Newest World the Oldest
Population? London Quarterly Review; Cole-
ridge's Intellectual Influence, Changes in Diet
and Medicine, Carlyle on Religious Cant, and
The Place of Art in History, Spectator; Queen
Margerie, Chambers' Journal; Italian Summers
—A Praise of Indolence, Saturday Review; and
poetry.

THE EDINBURGH REVIEW or Critical Journal,
October, 1884. Contents: The Works of Alex-
ander Pope; Mountain Observatories; Klaus
Groth: his Poems and Dialect; Memoirs of the
Earl of Malmesbury; John de Witt; Aristotle's
History of Animals; The Irish Massacres of
1641; Boulger's History of China; Memorials of
the Merivale Family; The Reform Bill and the
House of Lords. 90 cents a copy; \$5.00 a year.
Philadelphia: Leonard Scott Publishing Com-
pany, 1104 Walnut street.

Married.

November 5, 1884, at the residence of the
bride's mother, in Latrobe, Pa., by Rev. S. H.
Eisenberg, Miss Ida L. Ferry to Mr. Harry Ben-
nett.

October 11, 1884, by Rev. A. R. Thompson,
Stone Church, Pa., Mr. Jacob E. Reagle, of
Bangor, Pa., to Miss Mary E. Reichard, of Rich-
mond, Pa.

At the Reformed parsonage, Elizabethtown,
Pa., by Rev. S. M. Roeder, Mr. C. O. Hamilton,
of Pleasant Union, Westmoreland county, Pa., to
Miss Lucinda Riegert, of Annville, Lebanon
county, Pa., on October 15th, 1884.

At Williamsport, Pa., November 12, 1884, by
Rev. D. H. Leader, Mr. H. P. Huff to Miss Ber-
tha Bessenger, both of Williamsport.

Obituaries.

DIED.—Near Batesville, Bedford county, Pa.,
November 3, 1884, Mrs. Elizabeth Burket, aged
70 years, 6 months and 23 days.

DIED.—On the 12th of October, at Altoona,
Pa., Mrs. Elizabeth Metzger.

Her remains were interred on the 16th at

Religious Intelligence.

At Home.

New Britain, Conn., is to have a new Roman Catholic church, 178 by 60 feet, capable of seating 1,500. It is expected that it will cost something less than \$140,000.

The Baptist Women's Home Mission Society has raised \$35,000 to support thirty-one women missionaries, five teachers, and seven Bible-readers, and has now offered to support also a missionary among the Chinese in San Francisco.

A new church built in memory of Bishop Seifert was dedicated by the Evangelical Association at Manheim, Pa., on the 9th inst. Bishop John Seifert was born at Manheim and died about twenty years ago. Rev. Solomon Neitz, of Reading, wrote a history of his life, which was published in book form about twelve years ago.

The Foreign Missionary Society of the Christian church met last week in St. Louis, Mo. The annual report of the managers showed six new missions founded, seven new missionaries added, 385 additions recorded and sixteen stations. The financial statement showed receipts of \$35,549; disbursements, \$25,515; cash on hand, \$4,120.

The Southern Presbyterian Church is beginning to regain some hold of the great negro population by which it is surrounded—at least it is preparing for future work. Among its candidates for the ministry are seventeen colored men, and these men, when educated, will be leaders among their own people.—*The Presbyterian*.

The Danish Lutherans of America, who have hitherto belonged to the Norwegian Conference, have recently decided at a meeting held in Omaha, Neb., to constitute a Synodical body for themselves. The Augustana College and Theological Seminary at Rock Island, Ill., reports for the past year 37 theological students and 79 college.

The N. Y. Congregational Association met lately at Owego. The committee on Revision of Doctrinal Summary reported through their chairman, Rev. W. A. Robinson, and recommended that the new creed be accepted as the creed of the association, but, that full time may be found for the consideration of the subject, they advised that final action be deferred until next year.

The American Salvation Army has cut loose from the army in England, as far as material interests are concerned, by incorporating itself under the title of "The Salvation Army," with a full body of trustees and directors, as follows: Trustees—Major Thom as E. Moore and Captains S. E. Tompkins, of Newark; Walter Logan, of New York; M. K. Light, of Brooklyn; J. C. Duffy and L. M. Hatch, of Massachusetts. Directors—Major Moore and Captains Howie, W. Martin, J. Hunter, T. Moore, Jr., M. K. Light and W. Ray.

The Baptist N. Y. State Convention held its seventy-seventh annual meeting last week at Rome, N. Y. Over five hundred delegates were present. Dr. Edward Bright, of New York, presided. Rev. J. B. Calvert read the annual report, showing that 90 ministers and 379 churches had been added by the Convention. During Dr. Bright's term of ten years over \$120,000 was raised for this work. Sixty-seven churches have become self-sustaining and 3,000 converts have been baptized. Dr. L. M. Hayes, of Binghamton, reviewed the Baptist work in the State for the past fifteen years. School endowments have increased from \$300,000 to over \$2,000,000, and the number of students has more than doubled. Dr. Bright declined a reelection to the presidency.

Abroad.

The Romish Propaganda employs 6,700 missionaries, of whom 1,000 are Capuchins, laboring in India and the islands of the Indian Ocean; 2,500 Franciscans in Morocco and various parts of America; 300 Oblates in Jaffa, Natal and Ceylon; 700 priests of the foreign mission in Malasia, Korea and Tongkin; 1,500 Jesuits in British Guiana, Armenia and Madagascar; 200 priests of the Congregation of the Mission—famously called Lazarists—in Persia, Abyssinia and Kiang Su; 500 Dominicans in the Philippine Islands, Central Tongkin and elsewhere. Some estimate of the aggregate labor performed may be inferred from the fact that in 1883 the 700 priests of the foreign missions alone converted 20,000 pagans and baptized 29,000 children of Christian and 80,000 children of heathen parentage.—*Catholic Mirror*.

The rites of Paganism are often cruel, sometimes very amusing and ridiculous. The Sind (India) Times describes a spectacle witnessed at Shikarpore round the hideous image of an earthen god representing fear. The image, huge, out of all proportions, wore an extremely dreadful appearance. About 7,000 people assembled to celebrate the death of this god of dread. An old woman was sitting by the image, representing the mother of the dreaded deity. A circle about fifty feet in diameter was formed round the image, in the midst of which moved hundreds of spectators, men and women, crying at the top of their voice, "Fear is dead!" "Fear is dead!" The old woman near the image, on hearing of the death of her son, broke out into lamentable strains, mourning the loss of her beloved son, the god of fear. Some women again, afraid, we should think, lest the deity of fear may not be actually dead, and might turn his wrath against those who were shouting his death, reverently approached the idol, kissed his feet, and scattered fullahs upon it to propitiate its anger.

Chinese mobs have been committing fearful outrages on persons and places of Christian worship at Canton and interior points. In the province of Kwang-Tung alone four Roman Catholic and five Protestant churches have been destroyed, 120 houses of resident Christians looted, and their occupants driven away. At Nam-Hai three Catholic chapels were pillaged as were also the houses of converts. The priests and the converts were beaten, and the females assaulted. At Shi-Hung the Church of England chapel was destroyed. The Chinese tore the clothing from the preacher's wife and treated her shamefully. At Chant Sung the Wesleyan chapel was destroyed. Christians are fleeing from the province to Hong Kong. The Chinese gave them the alternative of sacrificing to the idols or leaving their homes. They preferred the latter, but while leaving many of the women were caught and assaulted. The authorities of twelve Cantonese villages have issued notices that all Christians must leave. Fifteen churches in those villages have already been destroyed and several stores looted. Many persons are homeless. Although the attention of the Chinese Government has been called to these barbarous acts no action has been taken to prevent them or to punish the perpetrators. At Kite-Yung a mob destroyed all the Roman Catholic and English churches. At Swatow the Catholic priests were ordered to leave, and after they had left Chinese soldiers broke into the houses and assaulted the female converts.

At a Consistory in Rome on November 10, the Pope created nine new Cardinals. In his allocution the Pope adverted to the painful position in which the Head of the Church was placed, and

the trial through which the Church was now passing. He dwelt on the progress that the Catholic faith was making throughout the world, and especially in the United States, where a Plenary Council had just assembled. He mentioned the fact that new Bishops had been appointed in Australia and India and throughout the East, and expressed especial gratification at the restoration of the See of Carthage.

The following are the new princes of the Church. Eight of the nine newly-created Cardinals are the following:—One Austrian, Mgr. Ganglbauer, Archbishop of Vienna; one Spaniard, Mgr. Gonzalez Diaz Tunon, Archbishop of Seville; and six Italians, Mgr. Celsa, Archbishop of Palermo; Mgr. Massaia, the venerable African missionary; Mgr. Meroni Gori, Secretary of the Consistorial Congregation; Mgr. Lanzoni, Assessor of the Holy Office; Mgr. Masotti, Secretary of the Congregation of Bishops and Regulars; and Mgr. Verga, Secretary of the Congregation of the Council. The ninth of the new Cardinals is probably a Spaniard, as it has been intimated recently that the Pope proposed to give Spain a greater representation in the College of Cardinals. France, it will be observed, does not secure any of the red hats, nor does even Belgium, notwithstanding its recent spasm of devotion to the Vatican. Notwithstanding this large accession to its numbers, the Sacred College will still have seven vacancies, exclusive of one creation reserved in *pelle* since the 13th of December, 1880.

Powerful Medicine in Baking Powder.

This certifies that I have examined samples of Cleveland's and the Royal Baking Powders purchased by myself of grocers in Burlington, and that I find Cleveland's Baking Powder is composed of pure and healthful materials, properly compounded; while the Royal contains as an adulteration or impurity an Ammonia compound. The use of Ammonia compounds in such a preparation I regard as injurious, as they are powerful medicines and do not serve as food in any way. The Royal, contrary to the representation of its manufacturers, contains Tartrate of Lime.

I find, moreover, that Cleveland's Baking Powder is of considerably greater strength than the Royal, both samples being equally fresh.

BURLINGTON, VT., Aug. 19, 1884.

A. H. SABIN,

State Chemist, and Professor of Chemistry in University of Vermont and State Agricultural College.

DIRECTORY

Of Reformed Churches in the City of Philadelphia.

ENGLISH CHURCHES.

First Church.—Southwest corner of Tenth and Wallace Streets. Pastor, Rev. D. Van Horne, D. D., 1140 Mt. Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church. Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church. Seventh near Oxford St. Pastor, Rev. D. E. Kloppe, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church. Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1615 N. Nineteenth St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Reformed Church of the Strangers.—Haverford Avenue near Fortieth St. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Grace Mission. Tenth below Dauphin St. Pastor, Rev. A. B. Stoner, 2422 Reese Street Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.15 P. M. Lecture, Wednesday, 8 P. M.

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Salem. Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's. Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem. Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's. Thirty-eighth and Baring Sts. Rev. J. Kuelling, D. D., pastor, 213 N. 38th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's. S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev. A. E. Dahlman, 729 S. 17th St. Services, 10.30 and 7.30 P. M. Sunday-school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teacher's Meeting, Friday 8 P. M.

St. Mark's. Fifth above Huntingdon Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's. Bridesburg. Pastor, Rev. W. J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's. Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

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TIME TABLE.—JULY 1, 1884.

Stations.	H'g. Exp.	H'g. Acc'n	Mail Train	Day Exp.	Mail Exp.	N. Y. Exp.
DOWN TRAINS						
Lv. Martinsburg	7 50					
Ar. Hagerstown	8 40					
Lv. Hagerstown	9 12					
Ar. Greenock	12 10					
Lv. Chambersburg	1 30					
Ar. Chambersburg	4 30					
Lv. Chambersburg	4 58					
Ar. Shippensburg	5 18					
Lv. Shippensburg	5 43					
Ar. Carlisle	6 10					
Lv. Carlisle	6 35					
Ar. Harrisburg	6 58					
Lv. Harrisburg	7 10					
Ar. Philadelphia	10 20					
Lv. Philadelphia	10 15					

Stations.	N. O. Exp.	Acc'n South Train	Mail Train	Phila. Exp.	H'g. Exp.	H'g. Exp.
UP TRAINS						
Leave Baltimore	7 30					
Ar. Philadelphia	11 20					
Lv. Philadelphia	11 20					
Ar. Harrisburg	4 30					
Lv. Harrisburg	4 55					
Ar. Chambersburg	5 20					
Lv. Chambersburg	5 45					
Ar. Shippensburg	6 10					
Lv. Shippensburg	6 40					
Ar. Chambersburg	7 05					
Lv. Chambersburg	7 30					
Ar. Hagerstown	7 30					
Lv. Hagerstown	7 55					
Ar. Martinsburg	11 40					

* Daily. On Sundays runs only to Hagerstown.

SOUTHERN PENNA. R. R. TRAINS.

Mixed Train	Mail Train	Mail Train	Mixed Train
A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.
4 30	4 30	4 30	4 30
9 50	4 44	9 50	4 44
11 25	5 30	11 25	5 30
12 00	5 52	12 00	5 52
12 15	6 00	12 15	6 00

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Wholesale Prices.

MONDAY, November 17, 1884.

FLOUR.—We quote the whole range of prices as follows: Super, \$2.25@2.75; winter extras, \$2.75@3; Pennsylvania family, \$3.25@3.50; do, roller process, \$3.75@4.25; Western winter clear, \$3.50@4.25; straight, \$4.12@4.75, the outside rate for choice St. Louis; winter patent, \$4.50@5.30; Minnesota clear, \$3.75@4.25; do straight, \$4.25@4.75; patent, \$5.00@5.75. Rye Flour was scarce and firm at \$3.50@3.70 per barrel, as to quality. Buckwheat Flour was in moderate demand and steady at \$2.25 per 100 lbs. as to quality, for new process.

WHEAT.—Sales of 1200 bushels No. 1 Pennsylvania red in elevator at 91c; 1200 bushels No. 2 red track at 80½c, quoted in elevator at 79½c@79¾c; with No. 3 red quoted at 69½c@70c, and No. 2 Delaware do at 87c, with 79c bid and 78½c asked for No. 2 red November; 5000 bushels December at 80½c, closing at 80c bid and 80½c asked.

CORN.—Sales of 1800 bushels old rejected mixed in grain depot at 52c; new do quoted at 44½c@46c; new No. 3 do at 48½c@49c; 600 bushels new steamer mixed early on track at 51c; 600 bushels new steamer yellow early in grain depot at 51c; 600 bushels new do do later on track at 50c; 600 bushels new sail mixed on track at 50c, with new sail yellow offered at 52c, and on rail at 49½c bid and 50½c asked at the close for sail mixed November; 10,000 bushels December at 47½c, closing at 47c bid and 47½c asked.

OATS.—Sales of 1 car No. 2 mixed at 31c; 1 car rejected white at 31½c; 3 cars No. 3 white at 32c; 12 cars No. 2 do at 33c; 2 cars choice do at 33½c; and 2 cars No. 1 do at 34½c, with 32½c bid and 33c asked for No. 2 white November; 33½c bid and 33½c asked for December.

RYE was dull and nominal at 64½c@65c per bushel.

PROVISIONS.—We quote Mess Pork at \$16@17; shoulders in salt, 7½@7¾c; do smoked, 7½@7¾c; pickled shoulders, 7½@7¾c; do smoked, 7½@7¾c; breakfast bacon, 11½@11¾c. Loose Butchers' Lard, 7½c; prime steam do, \$7.50; city refined do, 8½c; Beef Hams, \$21.50@22; Dried Beef, \$16@17; Sweet pickled hams, 10½@11½c, as to average; smoked hams, 13@14c, as to average. City family beef, \$13.50@14. City Tallow, in hogheads, at 6½c.

POULTRY.—We quote live old hens at 9c, for near-by, and at 8½c for Western; mixed lots, 7½@9c; roosters, 5@6c; Ducks, 10c; Turkeys, 10@11c; Geese, 9@11c. Dressed Chickens: Extra at 13c; do choice 11@12c; do medium, 9@10c; do Turkeys, extra, 15@16c; choice, 12@14c; medium 10@11c. and Ducks, common to extra, 11@13c, and Geese, 9@12c, for common to extra.

BUTTER.—We quote Pennsylvania and Western creamery extras at 31@32c; do firsts, 27@28c; do seconds, 23@25c; held creameries, 22@25c; Western dairy choice, 25c; do firsts, 20@22c; Bradford county fresh tubs, 27@28c; firsts, 23@25c; rolls, good to choice, at 15@18c; packing grades, common and med. u., 11@14c; grease, 4@6c; creamery prints, fancy, 35@37c; good to choice 30@34c; fair, 24@28c; dairy prints, 20@32c, as to quality.

EGGS.—We quote Pennsylvania and near by extras at 28c; Western do at 27c; very few of this kind here; choice held lots, 25@26c; ordinary do, 21@23c, and limited at 19@20c.

CHEESE.—We quote New York full cream choice at 12½@12¾c; fair to prime, 11½@12½c; Ohio flat choice, 11½c; do prime, 11@11½c; do fair to good, 8½@10c; Pennsylvania part skims, prime to fancy, 5@6c; do full skims, fresh arrivals, 3½@4c, and old skims, 3@4c.

REFINED SUGARS.—R finer's prices for round lots were 6½c for powdered, 6 3/8c for granulated, 6 1/8c for crystal A, and 5½c for confectioners' A.

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SEEDS.—We quote Clover at 7½@8c per lb; Timothy at \$1.45@1.50 per bushel, and Flax at \$1.44 per bushel.

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PHILADELPHIA, November 17.

"Where shall I go for my furs?" The answer is easy; but, coming from an interested party, it has got to bear its reason with it.

"Go to a furrier who understands furs; go to a maker who understands making; go to a seller who has some stake in his business; go to a merchant who takes his share of the peculiar risks that furs involve; go to a man whose word is as good as his bond."

To understand furs is to buy them raw, to watch them through their several stages of preparation, to judge them in every state they undergo, to know how to sort and grade them when ready.

To make them is first to know and then treat every skin according to knowledge. A seal is rarely caught with a perfect skin. A dozen defects do not dishearten the skilful cutter. If a perfect garment were only got out of perfect skins, there'd be no perfect garments. Look at the back of a sealskin ready for lining, and learn what the knife and the needle have to do with the smoothness, evenness, color, apparent unity, wholeness, of the garment. It takes knowledge and skill and diligent faithfulness to guide that knife and needle.

And the fit, the easy hang, the draping. But in this land of tailors and dressmakers need we speak of fitting and easy garments? And yet the usual experience with furriers is disappointing. Fur skins are not so easy to fit and hang and drape as cloth. Experience is less. There isn't work enough to give experience to many, even in the largest cities. Furs are worn by few; and most of the few buy ready made from the wholesale shops (for "furriers" generally buy their garments readymade); and readymade furs are very different from readymade clothing. Readymade may fit or not fit; may drape or draw; may be graceful or ugly.

But there is another sort of reason for having furs made for you. You've got to trust the maker; and you'd better trust a man you can see and talk to, whose name you can know, rather than one behind a screen. The wholesale maker is a man behind a screen. You can't get at him, if your fur goes wrong.

There are qualities of fur. There are differences in skins. The fur itself you can see and guess at. The skin is known to the maker who sees both sides of it, handles it, cuts it, sews it. It may be tough or tender, heavy where it ought to be light, or light where it ought to be heavy. Nobody knows it but the maker. Buy of the maker then. Buy of the man who has seen the back of the skin.

But what if the maker doesn't warrant his work? Don't buy of that sort of a maker. There are fur-makers that take the risk of their work. It is fair, in case of risk, that the man should bear it who can avoid the loss. That's the maker. It is fair that he should bear the risk of merchandise who enjoys the profit. That's the seller. It is fair for the seller to make the buyer secure.

The next thing is to see that your surety is sure.

There are sellers that warrant their goods more freely than make good their defects. It is common in selling to use smooth manners and generous speech. It is common for merchants to be less smooth and generous when called on for damages.

We understand furs. Mr. Freeland, our furrier, is well enough known to be trusted; too well to be praised.

We make our furs. Mr. Freeland goes to London and Leipzig for skins. Our factory has grown to be the largest in town. Our trade has grown by excellent work and management. There is nothing accidental about it. Fitting more than goodness of fur, goodness of fur more than smooth words, and standing by promises more than all else, have won us our trade.

Is our word as good as our bond? What we have said over and over, year after year, in a thousand ways, in print and by proxy, is it true—that we guarantee stuff that we never see to satisfy buyers whom we never even hear of, and take uncompromisingly the losses that befall us?

It is a good place to buy furs—furs that almost nobody's judge of.—We have said not a word about money. This is all that ought to be said: There are no bargains in furs; but we know of no place where money goes farther.

JOHN WANAMAKER.

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